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The Naming Power in Man

from the writings of

CHARLES FILLMORE

Blessed is *he that cometh in the name of the* **Lord.**

JESUS SAID, "But the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

If the Father is so minute in His watchful care of His children as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of the earth's population! Do not deceive yourself into believing that because you are not conscious of the Father's presence you are therefore out of His sight. What is it that gives you life? What heals your cuts, burns, and bruises so quickly? The intellect has taught you to say nature? But what is nature? Is it not that same intellect's name for God? If nature exhibits extra-

ordinary ability in gathering healthy particles of flesh to the burned finger why not recognize the real source thereof and name it as it rightfully is: omnipresent Spirit, God.

As Jesus said, it is so omnipresent that it has numbered "the very hairs of your head." It lives in you, in fact it literally *lives* you, and you are as a puff of wind without the omnipotent God.

To be "numbered" is to be especially designated as having place, relation, importance, and necessity. If you are numbered you are one of the factors that enter into the great problem of life. To number and to name mean one and the same thing. If you are numbered you are therefore recorded in the annals of heaven, and the omnipresent Father knows you by a name peculiar to Spirit.

Jesus said, "Rejoice that your names are written in heaven." All of which means that the Father knows us by name and has an intimacy and acquaintance with our life, characteristics, and experiences far exceeding that of any earthly parent.

Those who have returned to the Father's house and thereby come into conscious acquaintance with Him, know by experience that He is aware of every thought that flits through their minds. Trivial circumstances of an apparently uneventful life are watched with the same careful solicitude as the acts of men upon whom the destiny of nations hang.

The scriptures give much importance to the naming and numbering of the prophets and the peoples. The Lord always gave the wise men and leaders new names when they achieved some signal victory. The record abounds in examples of this.

When the great Jehovah sent Moses to bring the Children of Israel out of Egypt He gave the name by which He was to be known. "I AM THAT I AM." This noncommittal way of designating the unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals that it came forth from one who knew that God cannot be named—as man names—by being described. To describe God dogmatically in human terms is to give Him limitation, hence He could not be given a fairer designation than "I AM THAT I AM." This is without confines or bounds and it allows unlimited expansion.

Metaphysicians have found that this name held persistently gives the mind freedom from narrow ideas. It lets the imagination soar away from its limensional concepts of God, and there flows into he mind in consequence a whole flood of ideas.

The imaging faculty of the mind is that upon vhich is based all form; it is the namer, hence a most important factor in the creation of man's world.

Moses was told to make all things after the pattern shown in the mount, high spiritual realization.

While he was up in the mount the Children of srael dropped back into their old habits of mind and nade an image of a calf out of gold, and he found hem bowing down to it on his return.

This represents the tendency in each of us to hape our images after the pattern that we see with he eye, rather than from the ideals that rise in the ilent meditations of the mind.

It is perfectly legitimate to name or formulate our ideas, but you are wise if before so doing you o up into the mount of spiritual understanding.

Jesus' advice to "judge not according to appearance" was strictly correct according to the science of mind. To make up your mind is to settle all your ideas about a common center. This means formulation, and formulation is crystallization. If you want to see how resistant a perfect crystallization is, try to decrystallize a diamond! This stone represents that adamantine mental condition in which the mind refuses to change its ideas. It has formed a center and all its energies are bent toward keeping intact its dense persistency.

Ideas become crystallized in men's minds. A settled conviction upon any point, whether right or wrong, forms a nucleus that draws to it ideas of like nature, and this continuous accumulation from the outside presses upon the center until it has literally lost its power to expand into newer and higher forms.

This is why it is a dangerous thing to name ever your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights by appealing to this faculty in him than to any other. Peter the Hermit stirred Europe from center to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God—one from external nature and the other from some ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say "I AM THAT I AM."

Hence "blessed *is* he that cometh in the name of

he Lord." The Lord has neither body, passions, nor parts, according to the Christian's creed, and must therefore be Spirit. If Spirit, then He is all-possibility.

Let your ideas come in the name of the Lord. Do not let one of them take form in your mind in terms of any external pattern. If you do, there will come a time when you will have to unformulate it, because the law is that you shall grow in understanding and in Godlikeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ and that many should say, "Lo, here is the Christ; or, Lo, here; believe *it* not." The Christ is within you. Go not forth to find Him, because you will surely be disappointed.

It makes all the difference imaginable how you name your Lord. He is all-possibility, but His expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality and given Him powers corresponding thereto, He will so express Himself. If you have given Him unlimited powers and made yourself His free agent for making them manifest, there is nothing within the scope of your imagination that you cannot accomplish.

It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is the most important bit of knowledge that man can acquire, this knowing that what he names always comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time when you least anticipate it and in a manner different from what you expected.

It is written: "And the man [Adam] gave names to all cattle, and to the birds of the heavens, and to every beast of the field."

The I of man decides the character of every thought. Cattle represent thoughts of active power, while beasts of the field represent animal passions. Birds of the air are thoughts that soar into the ideal world, daydreams, and the like. Thus whatever you name these desires and emotions which arise in you, that they appear to be to you. You call them by the name you have given them and they answer, because they are subject to you and know no other master.

If you say that the omnipresent life welling up at your heart's center may sometime pass from you and allow your body to disintegrate, you pave the way for the appearance called death.

If you say that there is an appearance of weakness in any organ of your body, that obedient servant responds to the name you give it, exactly as would a pet dog or cat. The members of your body express the quality of your thought as you infuse it into them. They are quick to catch the faintest thought image that may flit through your mind, and they respond at a time when you least look for it. That weak back is the echo of your word. So the vigor of your health is the result of the all-potent name you have dropped into your mind that expresses the harmony that we observe and call health.

Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive, and every thought by means of mental pictures. It is only when they are de-

scribed in the language of the senses that they receive the arbitrary apellation that we call a name.

Man makes language, and language is an arbitrary arrangement of sounds to express thoughts and ideas. Thus the same idea in the minds of two men may be beyond their power to communicate to each other because they are not familiar with each other's provincial dialect. If the men were familiar with the mental plane where images are the basis of language they would have no trouble in communicating their ideas, even if they were born of races the most diverse. The image of a horse in one mind would be seen by the other mind instantly and communication would be easy.

So we see that the common language of mankind is based on thought images and that we shall never realize the universal language that is the dream of the philologist until we have left the arbitrary word plane and ascended into the plane of thought images. There language becomes alive.

Both he who claims miraculous operations at the hand of God, meaning results produced outside of exact and universal law, and he who claims that God is not immanent in every movement and manifestation, do err; both are far from coming "in the name of the Lord."

He who comes in the name of the Lord, knows the Lord. He does not stand outside of Him and look at effects and judge according to appearances; he stands at the center of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, "Blessed *is* he that cometh in the name of the Lord."

"Here I Am!"

MARY LOUISE KUPFERLE

TIME AND AGAIN man's extremity has proved to be God's opportunity. What is there about our attitude at the time of an emergency that brings about an immediate result, an immediate production of a "miracle," which has before seemed an impossibility? Isn't it a sudden release of the human part of us, a sudden realization of our personal inadequacy, a sudden turning to and acceptance of the divine, of a power beyond the grasp of the intellect?

At a time of emergency our attitude is similar to that of the beloved Master when He told His followers: "I can of myself do nothing." "The Father abiding in me doeth his works." However Jesus' words originated not from despair but from an understanding of and a love of His heavenly Father. Repeatedly He taught that He spoke not of Himself, that His word arose not from His physical being, that His wisdom came not from the intellect but from the Father. "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak." "How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not?"

For so long we have believed in material and personal things, given power to man-made and man-imagined conditions that we seek to judge all things

y the yardstick of this limited thinking. Like the ttle girl who couldn't be happy in her trust in God uring a storm, we too want something human to olve our problem, to bring us health, success, and appiness.

According to our own personal rules we decide ıe length and width and breadth of our health and appiness and supply. We judge health according to ıat which we see with our physical, finite eyes, and etermine what will have to be accomplished to se- ıre this health and when it is to be secured. We ıdge supply according to that which we can grasp ·ith our limited imagination, decree and define the ıannels through which our supply is to come. We ıdge happiness according to the small measure ıat we are content to hold in one small hand, con- ·antly exerting great effort in our search for right ɔmpanionship and right activity.

In an extremity however we haven't time to work ut the problem for ourselves, and there is nothing ɔ do but trust in God. Only then do we let go of our ersonal hold and control of the problem, admit our ıability to personally "do his works," and begin to ɔcept the help and guidance promised us by the Son f God.

Years ago we used to play a swimming game in hich two blindfolded contestants tried to keep a eady course, their partners, stationed at the oppo- te side of the pool, called the encouraging words Here I am!" "Here I am!" in an effort to guide ıe swimmers by the sound of their voice. The on- ɔokers always took great delight in shouting and ıimicking the partners, trying to distract the atten-

tion of the swimmers and set them "off course."

Trying to follow the Christ self as it calls to u today—not from afar but from within—we hear th same blessed assurance "Here I am!" "Here, withi you, is all that you can possibly need and desire o health, abundance, happiness." We hear too the di tracting calls from the sidelines, calls of the willfu human self.

In spite of all the calls "Lo, here! or, There!" w can know that the Christ, the kingdom of God, th solution to every problem is within us. We can a any moment we desire turn from the outer, huma appearances to the Truth within, and in a moment' awakening, in a second's sensitivity to God, Al Good, we can begin to see with new eyes, hear wit new ears, the real meaning of the wonderful ca "Here I am!" Here, right here within, ready an waiting for acknowledgment and acceptance is th I AM! Not the personal, biased, limited "I," whic can do nothing, but the Father that "doeth hi works," the Christ Spirit that makes us "sons o light." "Then shall thy light break forth as th morning, and thy healing shall spring forth speedily and thy righteousness shall go before thee; th glory of Jehovah shall be thy rearward. Then sha thou call, and Jehovah will answer; thou shalt cr and he will say, Here I am."

The beloved Way-shower must have been co stantly aware of the Father's gentle, assuring "He I am!" for He explained again and again that H and the Father were one, that the Father had bee with Him from the beginning, was with Him co tinually, and that without this conscious oneness H

ould accomplish nothing. Again and again He ex-lains to us through His word that divine sonship is ur right and our inheritance, that we shall do even greater works" because, He says, "I am in my ather, and ye in me, and I in you," and "with God ll things are possible."

Love for our Master, for our heavenly Father, for ie Christ Spirit within ourselves and all mankind ill open our eyes and ears to the Truth of Being. Awake, thou that sleepest . . . and Christ shall ine upon thee." In all overcoming, love will rengthen and brighten our inner vision, enabling s to see (know) loveliness, perfection, capabilities, ossibilities, miracles, and victories hidden from rdinary human sight. We shall come to see with ie eyes and ears and heart of the Christ of God. Blessed are your eyes, for they see."

Think for a moment of all the wonderful artists ho ever lived and expressed beauty by instrument r voice, who were geniuses of creation or invention. ll were sensitive to form and sound and motion iat others could not see or hear. When the musi-an's fingers move over the keyboard of a piano or ie strings of a harp producing ethereal beauty, the y and inspiration he imparts to listeners depend not on his intellect but upon the spiritual sensitivity e has developed to the one source of all beauty. His ght and hearing are developed in proportion to his ve for music, his love for the Spirit that inspired its mposition and expression.

When an artist holds his brush and palette in adiness to interpret a beautiful landscape, he sees eyond the physical view with a spiritual sensitivity

to the One who created all nature. His perception grows according to his love of nature and of the Creator of all color and harmony, and he expresses all he sees in firm, sure strokes of the brush, guided by a spiritual vision beyond the pale of human understanding.

If either of these artists tries to create or bring forth works of his own self and for his personal glory he willfully reduces the flow of God power and God life to a limited human conception of his work. The moment he believes his talent to be "his own" his receptivity is dimmed, clogged with man-made self-originated beliefs and limitations that mar a perfect expression. Then "we look for light, but behold, darkness; for brightness, but we walk in obscurity. . . . we stumble at noonday as in the twilight . . . we look for justice, but there is none."

"Awake, thou that sleepest!" It is not of ourselves but of the Father, not our words but the Father's, not our power but the Father's, not our victory but the Father's! "I speak not from myself but the Father." "I can of myself do nothing." "The Father abiding in me doeth his works." "Apart from me [Christ self] ye can do nothing." All we need to know, to speak, to do is already within our heart. All we desire already exists within our own being. We need only "arise, shine." "Lift up thine eyes round about, and see . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."

In the moment when we are willing to turn from

:he human to the divine, from limitation to infinity, from the intellect to Omniscience, from persons to Omnipresence, from involved material grasping to :he simplicity of Omnipotence, in this moment we shall see the truth: "I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

When we are ready to let go of finite seeing and hearing and joyously accept our true inner spiritual vision, then all we have loved and enjoyed before will henceforth increase in meaning and be fulfilled through our realization of the Father's ever-presence, through our acceptance of His assurance "Here I Am!"

"Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee." No more shall we look to personality, place, or thing for contentment, peace, and understanding; for "Jehovah will be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah will be thine everlasting light, and the days of thy mourning shall be ended."

Then shall the desires of our heart, our real capabilities and purpose, be joyously expressed and established. "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

Then shall the personal, limited "I" arise to the realization of the Christ self, the perfect and glori-

ous and eternal self that exists within all men. "Th little one shall become a thousand, and the smal one a strong nation: I, Jehovah, will hasten it i its time."

This, beloved, is the promise of the Father to Hi sons, to you and to me, and to all men everywhere "Arise, shine; for thy light is come, and the glory o Jehovah is risen upon thee. . . . and his glory shall b seen upon thee. And nations shall come to thy light and kings to the brightness of thy rising."

BEAUTY

Grace Noll Crowell

If I seek and do not find it at my feet;
If I fail to catch it in the arching sky;
If I do not come upon it down my street,
Or mark it not in those who pass me by,
If a light along some near-by country lane
Awakens no quick answering ecstasy,
My search for beauty will have been in vain;
For beauty waits alone for eyes that see.

To the open vision it is everywhere:
In the prismed jewel of the clinging dew,
In a bird's wild flight, in the heady golden air,
In the grasses bending as the wind sweeps through
God leaves no soul impoverished, near or far
Beauty lies close about us where we are.

Ye Shall Be Perfect

CHARLES H. GILBERT

"How can this happen to me?" is a hard question that one is often called upon to answer. A Truth student is disappointed because after making many demonstrations of health, prosperity, or adjustment he finds himself in need of healing and cannot understand why the need has come to him.

At the hospital one time I was asked to interview a Truth teacher who was sick. She was in room 109, a room I had come to know quite well through former calls. This Truth teacher had been associated with some big names in the Truth movement. She had helped others to demonstrate health, and here she herself was sick and in need of healing.

"Why should I have this serious condition when I have been the one to tell others how to avoid just such things?" she asked.

"But you still believe in the principles of Truth you have taught, don't you?" I asked.

"Of course I do," she agreed.

"And has your practice of those principles been one hundred per cent perfect at all times?"

Since she was a humble person she admitted that she had not been perfect in her practice of Truth. It seemed logical to point out to her the truth:

"Then have you a right to expect perfection in demonstration without perfection in the application of the principles?"

She got the point. What bothered her has also bothered me. She wanted to know the exact mental cause of her condition. Causes are often deeply hidden in the past and have to do with old negative conditions that the soul has not yet learned how to root out. After all, we have lived a long time and have been growing through ages past. We are not consciously aware of all our earlier mental states but it is not hard to believe they were far from perfect.

As a matter of fact, the Truth teacher was not doing too badly even so. She was making more of demonstration than she realized. She was actually getting well. It would not have been appropriate for me to tell her—although it was true—that I had watched a man die in room 109 with the same trouble she had; and she was getting well. She did get out of the hospital and for all I know is living and teaching Truth somewhere now.

My own need has often been the same as this Truth teacher's was. It has been my privilege to help many overcome some negative health condition. But once I too was taken sick and went to the hospital. Some of my friends could not understand how I could get sick. Neither could I; but I remembered what I had told the Truth teacher. I knew well enough that 'way back, or perhaps not so far back, in my subconscious mind and nervous system there were other states of mind than those which I now consciously held. During the comparatively short time I have studied Truth I have not been able so deeply to implant Christ's teachings as some earlier ideas had been implanted in me. It is just too much to uproot the

mental habits of forty-five years and without "due process" of growth become a heavenly creature on earth!

But I have made gains. At least I know that the causes are in the mental and spiritual realm. I know enough to do my work of overcoming in the realm of the heart, where Christ directed men to overcome. He would cure murder where hate and anger get started and adultery where thoughts need cleaning up.

I have not yet attained perfection—I no more than Paul! But I "press on." In the ages of my soul's pilgrimage I shall attain it. Meanwhile God knows my weakness and is my strength. I like to rejoice in the belief that God is giving me time to work Truth into all areas of my life and work.

Everyone wishes he could move on the plane of perfection. But a perfectionist in this world is hard to live with! We have to take people and conditions as we find them and work on from there toward the goal. We must not get tense and full of irritation just because we cannot attain perfection.

Tennyson says in "Guinevere":

"I though I could not breathe in that fine air,
That pure severity of perfect light—
I yearned for warmth and color. . . .
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest."

We must not let ourselves descend to the lowest just because we have not come up to the highest. We must continue to love the highest when we see it.

As a minister of a large and aggressive denomination I find myself often at variance with its ways. When I first became a Truth student I wondered if I should try to become more closely associated with the Truth movement rather than with my church. As time went on I found I could practice Truth more and more right in the midst of my church program.

This church of mine means a great deal to me, and I thank God for letting me serve it. We have a great deal of money to raise and many denominational programs to carry on. Now I discover that I can practice the prosperity principles of Truth in the midst of all this. The Truth way of getting along with people also is applicable here. Money comes in better, and people give with a better feeling than they ever did in former days. My programs are not just money-raising programs now but are spiritual adventures among God's people.

God helps me in my pastoral work. God is as perfectly willing to do healing by faith through the regular churches as He is anywhere else. Although my church is not perfect in its methods and does not stress prayer and faith as much as my Truth literature does, it is still as far along toward perfection as I am! And God is not objecting to having me use all the Christ principles I possibly can right where I am.

My times are in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.

—THE PSALMIST

Turn on the Power

ANNIE S. GREENWOOD

WHEN WE WANT to use electricity for any usual purpose in the average modern home we simply connect the particular appliance that gives us the kind of service we want, then turn on the power. We cannot see the oscillations that activate our radio, nor the power that runs the vacuum cleaner, washing machine, or fan, nor understand why the room is suddenly filled with light. We merely know that the result will be the one expected from the chosen device so we press the button and let the device function. If we waited until we fully understood what produces the result, we might spend most of our life in the semidarkness of the kerosene lamp and in doing our work the old way.

We do not have to understand the how and the why of electricity in order to use it intelligently, but we do have to take the initiative and turn on the power. There is a specific principle involved, and we know it works when we work it. This is only a crude illustration, but it helps us to apply something of vastly greater importance. Reared in Christian homes in a Christian country, we know theoretically that faith is a mighty power. Applied through earnest prayer, it brings about the fulfillment of our desires. All our life we have been familiar with this truth, yet many of us are not really making use of it, even though we acknowledge its importance. Why?

Is it because we do not honestly believe it would work in our daily affairs? We recall the oft-quoted exclamation "Christianity a failure? Why, it has never been tried!"

Let us see what happens when we apply our faith to making the connection and turn on the power. The names in all cases are fictitious.

The housing shortage was so acute in a certain city that people almost took it for granted that there was no place for rent. Jane Taylor, who maintained a studio in combination with her living quarters and who therefore had very special requirements as to suitable space, was suddenly notified that the lovely old residence in which she lived had been sold and she had only two days in which to find another place and move out. Jane had taught business law in college for years. Her rent was paid in advance and she knew she was entitled to a thirty-day notice. She did not know however that the man who sublet the apartment to her was behind in his rent, thus enabling the buyer to compel relinquishment of the property, as previously ordered. She merely knew she had to move and reasoned that she might as well do so at once, as requested. "Agree with thine adversary quickly" flashed into her mind, and then "With God all things are possible."

Inquiry among friends brought no response; the rental agency most likely to be of help reported, "We do not believe there is a single available place in the city that would meet your needs." Every avenue seemed closed.

In trustful faith she made the connection and turned on the power. The following morning when

she began her prayer period, the Bible statement that first met her eyes was "Behold, I have set before thee a door opened, which none can shut."

"Thank You, Father," she said, "that's exactly what I want."

There was the assurance she needed, and she accepted it. One advertisement in the morning paper seemed to offer a possibility and she went to examine it, but the place was not at all suitable. As she came away the rental agent remarked, "Perhaps you'd be interested in rooms in this other building." They went next door, and there was precisely the place she needed—right size, reasonable rent, fine location, perfectly satisfactory. She recalled the words of Jesus "Believe that ye receive . . . and ye shall have." It is such believing, even when there is no outer evidence, that brings the desired result. This is perfect faith.

For weeks following the passing of a relative Mina Winders, a young mother, had tried to get possession of a bank passbook representing a trust fund that the deceased aunt had deposited for her. No one could see any reason why the accumulated five hundred dollars was not promptly available. The person who held the passbook however persistently refused to surrender it. "Of course the money is yours," the banker said, "but without the passbook you'll need a court order to have it released to you."

Mina did not want any such unpleasant family publicity. She talked it over with a friend and they decided not to do any objective thing about it, but continuously and lovingly to believe in the integrity of the man who despite all her coaxing had dis-

honestly held the passbook for so long. In earnest, quiet prayer, with perfect faith in the right answer but without a message of any kind to the person involved, these two women prayed for the right result.

On the third day following their decision to do nothing except send out their loving prayers, the man telephoned asking for an appointment so that he could deliver the passbook. They had made the connection and turned on the power.

Mary Walker had been shopping in one of the big city stores. When about to pay for some purchases, she realized that her handbag was missing.

"Oh, things like that happen every day," said a floorwalker, when told of the loss. "There's always someone around ready to pick up a purse if it's laid down for a minute."

Mary was inclined to be panicky, realizing the loss involved—money, keys, and other valuables; but she knew that anxiety, fear, or worry would break the connection. Quiet faith was needed if her property was to be restored. The clerks and the floorwalker looked at her in amazement as she said: "Of course I know it's perfectly safe. It is mine, and I'll get it all right."

Careful search at the various counters where she had been revealed nothing. She made all the usual inquiries and left a description of it at the lost and found department but without result. Quietly praying and declaring the safety of her handbag and its contents, she returned home and went on with her work. About two hours later a telephone call came from some stranger in a suburb of the city, fully de-

scribing the handbag and what it contained. The stranger had seen it lying on a counter and had taken it home, fearing that if it were left there the owner might never receive it. Everything in it was intact, but how could Mary get it? Gratefully she thanked the stranger and said she would send for it. About ten minutes later a friend of Mary's rang the doorbell and asked if there was any errand he could do for her. She told him about the handbag, and he drove out and got it. Both events seemed like miracles; they were just the working of human agencies bringing about the answer to believing prayer.

Such instances could be multiplied by the hundreds. Why are we so hesitant about using this ever-available power? Our need determines the result. In the home our need determines whether we want to make the breakfast toast, turn on the fan, set the washing machine going, or light the room. The particular appliance determines what the result will be. But the power is always the same, ready to be applied. Spiritually it is our belief, in advance, that turns on the power.

Why do we hesitate? Why worry and fret about what we need? Let us take Jesus at His word, actually believing the promise: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

By virtues of the Deity thought renews itself inexhaustibly every day and the thing whereon it shines, though it were dust and sand, is a new subject with countless relations.—EMERSON

This Is Today

RUTH BARRICK GOLDEN

TODAY IS the only time that is ever really ours. Yesterday is gone, and tomorrow is still unborn. But this is our day, this bright golden interval between waking and sleeping, to do with as we wish. What we do today determines the character of our tomorrow and thus of life.

Two things shape our destiny, thoughts and actions. Whether thought fosters action or action shapes the mental attitude is somewhat like the old question "Which comes first, the chicken or the egg?" Sometimes it seems to be one and sometimes the other. At any rate, we can control the day's character by making constructive use of the two. "As he [man] thinketh within himself, so is he," we are told in Proverbs. Someone has said, "The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, look around cheerfully, and act and speak as if cheerfulness were already there. To feel brave, we must act as if we were brave. If we act as if from some good feeling, the bad feeling soon folds its tent like an Arab and silently steals away."

In order to live constructively and joyously, we must eliminate all negative attitudes and emotions. Resentment, regret, suspicion, "martyr feelings," and fear we must consciously oust from our mind as we would a venomous adder from our home.

We cannot always control the environment or

foresee the day's happenings, but we can always control our own attitude toward them.

"I can do all things through Christ." In the consciousness of the Christ within, guiding and controlling our emotions and actions, we can curb the attitudes that would block the joy that is our rightful heritage.

Is it an abnormal sensitiveness that checks the flow of God's love in our life? Perhaps we imagine slights or hurts where none have been intended. Let us remind ourselves that most people are kind and most hurts are unintentional. If we get our thoughts off ourselves and our reactions, and think of the other person and his reactions, look for the good in his motives, bless him as a child of God and pray for his good, harmony will immediately enter our own consciousness.

Two women living in the same apartment house had a quarrel over a fight between their pet dogs. Afterward Mrs. A refused to speak to Mrs. B.

"I passed her in the yard hanging clothes," said Mrs. B, "and I spoke to her, even though she just stared at me in stony silence, 'I always speak to my inferiors,' I thought to myself, 'and I'll just keep on speaking to her whether she replies or not.' "

Said the older woman to whom Mrs. B related this: "My dear, aren't you speaking to her in the wrong spirit? Did you know her little dog is still in the hospital? Even though her dog did jump on yours first, try to imagine how she feels. Speak to her in Christian love, as one sister to another."

The next morning Mrs. B stopped on the walk when she met Mrs. A. "Good morning," she said,

forcing the words, and a smile. "Mrs. A, how is your little dog getting on? I didn't know he was still in the hospital. I'm sorry——"

She rushed on, the feeling of sympathy really entering her heart as she spoke the words and saw the stony countenance of her neighbor break up into tears.

"I'm so sorry about it all——"

"Thank you." Mrs. A choked, dabbing at her eyes. "I didn't think you cared! Poor little Trixie is still in a bad fix, but the veterinary thinks he'll be all right."

"Oh, I hope so! I'll pray that he may be. And we'll certainly see that my pooch stays on his leash hereafter."

The situation was resolved and harmony re-established. All resentment and coldness were wiped out by the spoken word of understanding.

Occasionally self-pity hampers our spiritual well-being. An inventory or a recounting of our blessings will change this.

"I used to pity myself like anything," I heard a homemaker say. "On Sunday mornings the children would be dressed up and dash off to Sunday school while Will had a leisurely breakfast and then settled down to the radio and the sports page. Presently the children would return and join their father over the Sunday papers, while I went through the same old routine of washing dishes, straightening the house, cooking a big midday dinner, and then washing dishes again! My husband and the children had a day of rest, but for 'poor me' Sunday was just another day at the treadmill. I was complaining about this to my

mother. 'You forget that Will works all day, six days a week, and the children must stick to their studies in school five days a week,' my mother said. 'While you are at least free to rest an hour or so every day, to go shopping or to a matinee or a bridge party any day you choose. Besides you could organize your affairs better. You could change this big Sunday dinner schedule and go to church every Sunday if you wanted to!'

"Well, I considered that advice and did change things! Will and the children were glad to cooperate. Now we have light meals on Sunday and all of us go to church. We come home and have sandwiches, a salad, fruit, and a cold drink in warm weather, or waffles and one creamed dish, with a salad and a hot drink in cool weather.

"I had been making a slave of myself, and no one enjoyed it. But now we have pleasure together. My self-pity has changed to a sense of joy in my family. I have found that a crust of bread with a smile is better than a feast with a sighing wife and a mother with a martyr complex!"

Perhaps we have become arrogant and resentful of advice or criticism. But if we allow love to fill our heart this will surely be changed. We shall ignore any injustice and accept whatever criticism is offered. How much we can learn from criticism! For even though it is offered without love, there is nearly always an element of fact in it.

An otherwise lovely girl who had a habit of saying thoughtlessly malicious things about her friends, because her barbed wit always got a laugh, had her whole conduct changed when an associate said:

"Adele is like the princess in the fairy tale. She's pretty, but every time she opens her mouth a toad jumps out, and it's usually a horned toad with a forked tail."

This girl saw in that keen criticism a picture of herself and set about changing her thoughts, her speech, and her life.

Harboring old resentments often prevents us from making the most of today's opportunities. I know a fine businessman in a Midwest town who had let resentment toward a younger brother make a physical wreck of him. The brother had asked to be released from the business partnership in which the two were engaged, demanding his share of the capital at a time when money was scarce and profits in their line almost nonexistent. Borrowing the money and losing his younger brother's help put a heavy load on this man. The fact that the brother went into another business and prospered amazingly added to the resentment and tenseness of the situation.

So a wall of resentment, envy, and self-pity added to his business worries, brought on nervousness and a bad case of stomach ulcers. This in turn caused a change in personality that drove customers away, where once his cheerful manner had attracted them.

An understanding friend, knowing what was wrong, took him in hand and revealed to him what was happening and how to snap out of it. "Put this resentment against your brother out of your heart," he said. "Forget the past! Pray! Forgive as you hope to be forgiven and rejoice in his prosperity."

Somehow the truth went home. This man saw his error and turned to his better self, forgave his

brother and was made over. His nervousness disappeared, the ulcers vanished, his happy outlook returned, and the business prospered.

Sometimes the memory of the old mistakes and failures of yesterday hampers our perfect use and enjoyment of today and its blessings. "Looking back along a crooked furrow will never make it straight." But any farmer can tell you that a proper handling of the plow will keep it straight from here on! If today is to be lived victoriously we must forgive ourselves for all past errors, absolve ourselves of all past failures, through the understanding forgiveness and loving guidance of the Father.

It can never be said too often: If today is to be lived in complete victory, all resentment, distrust, hatred, and fear must be cast out of consciousness.

Perhaps you will say: "I cannot control my thoughts and emotions. The selfish demands of my family, the careless conduct of my business associates, the thoughtlessness of friends, all the frustrations and limitations in this time of stress are simply too much for me."

But you can be victorious! Two bodies cannot fill the same space at the same time. Nor can two thoughts. If you think constructive, kind, and loving thoughts, the negative destructive thoughts are forced out. This is a law of life. You can demonstrate it. "The mind attends to one thing at a time." Think happy, trusting thoughts and the opposite kind can find no place to lodge.

One of the most constructive and uplifting of all thoughts is that of thankfulness. A dear friend of ours has in his life a problem that would swamp a

person of weaker faith. Yet he lives a triumphant life of harmony, helpfulness, and creative service. He rises each morning, consciously putting aside any melancholy thought that may try to thrust its way into his consciousness, and begins to sing:

"Thank you, God, for blessing my soul!
Thank you, God, for keeping me whole!
Thank you, God, for giving to me
Thy gracious blessings, so rich and free!"

Thus he goes to his studio with a song on his lips and in his heart. World traveler, artist, musician, holder of several university degrees, this man is as simple as a little child in his dependence upon the Father for guidance and strength each step of the way, each hour of the day. "Thank You, God, for the sunshine! Praise You for the balmy breeze," he sings as he works in triumph and thanksgiving—above the problem.

It is amazing what blessings of peace and tranquillity flow from an indwelling spirit of gratitude and thankfulness and absolute trust in the omnipotence of the Father's love.

One secret of victorious living is getting rid of that old thief procrastination. It is he who whispers "tomorrow, tomorrow we will begin to put into practice the laws of Truth that we know can change our life." I am reminded of the old story in one of the McGuffey readers, concerning the little boy who was always asking: "Is it tomorrow now?" and the mother would always reply: "No, little Eddie, this is today; tomorrow is always one night away." So it is. It is always today!

A year or so ago a young woman who was hav-

ng difficulty in her family relations wrote to me: 'Perhaps when my boys are grown, I shall find hap-piness." I had to answer her: "No, no, my dear! That is not the way. Happiness is never found on ome tomorrow. It is only found today!" The Chi-nese have a proverb: "What you dream of doing omorrow—start it today." When we harmonize our houghts with the inner Christ Spirit, joy and happi-ness will come alive in our heart and affairs now. 'To-day . . . hear his voice."

Recently this same young woman, whose unhap-py marriage has been dissolved, wrote me: "I have ound contentment and peace of mind. Much as I oved my husband, I have released him and let him go. The boys are happy and healthy, and I am simply rusting God to guide us one day at a time. Each lay we find much to be grateful for—sunshine, rain, helter, food, friends, God's protection and love. We njoy the seasons here in the country, the puppy, the ittens, an occasional fishing trip to the creek. Some-imes we have an opportunity to help a neighbor. hough there is little opportunity for service outside ur own home, we try to make each day a good day."

I think there is a fine philosophy in those words. his young woman has released the past and shut ff the future. She is thankful for the little blessings f life, trusting God for guidance and living each ay to its fullest, making of her home a spot of love nd usefulness, teaching her children to lean upon ne Father's protection, and to serve.

No matter where your lot may be cast or how eemingly limited the field of your influence, today an be rich and full. Today you can write that letter

to cheer another, call on a friend or some lonely person, speak the inspiring word, smile the encouraging smile, pray the forgiving prayer. Today you can guide a little child to see the beauty of our Father's world

"Or help one fainting robin
Unto his nest again."

This is today, this golden, glowing, vibrant, pulsating moment of time. "This is the day which Jehovah hath made." It is ours, a gift from the Father to us to do with as we wish. This is today!

Believing Prayer

Dessie Gresham Lowman

Because I sense God's presence near
I feel secure and know no fear.
My heart is filled with grateful prayer
That I am in His loving care.

I pray not now for life or love,
Nor for protection from above.
Secure within His love I rest,
Calm, in peace; for He knows best.

My prayer is quiet, for well I know
That from His heart full blessings flow
Unceasingly, and by my side
The Saviour walks my steps to guide

Did He not walk upon the sea
To stop fear and timidity
And prove to all that they could feel
Secure within His presence real?

Try for Simplicity

CLARENCE E. CLAR

There came a time, a day of awakening,
Wherein the essences of knowledge, won by travail,
Set the soul within the thing to swelling
As seeds swell in the sun;
That habit, like a split shell, yielded.
Deeds were as inevitable then as doubt had been.
It dawned into consciousness that all man needs
Is work to do and faith in force unseen.

IT WOULD almost seem that the world is growing too complex. It is debatable whether this complexity makes people happier. There are many persons who think not. Civilized man struggles through a maze of endless complication. Can we truthfully say that happiness, brotherly love, or power for good has been increased by it?

Simplicity is not an inherited gift but the result of a laborious conquest. The plan of any good architectural endeavor exhibits a certain childlike simplicity. One might logically assume that the architect had thought of a simple solution the very first thing. To the uninitiated it would be absolutely incredible if he were told how much time and study had been actually lavished upon the problem.

This statement is applicable to most of the progress of mankind. We know that science is the ultimate principles gleaned out of the chaff of supposition, trial and error, sweat and tears. But what groping it took to discover some of these facts! Some have been well protected by dogmatic shrouding.

Centuries of research are often condensed into a principle that may be stated in a single sentence. Here the moral life presents a strong analogy to the scientific. Moral growth is the real criterion of human progress.

Because we are human, life at times may seem very complicated. If we are quick to learn from experience, well and good; but if we are slow to learn from experience, it is unfortunate, because in some way or other we must have this experience over and over again until we do learn. We may be deluded by the idea that we are accomplishing something desirable or worth while by our personal ambitions. We should remember that stubbornness is the handmaid of ambition and that pride is the handmaid of ignorance. What a tragic condition it is therefore when one is ruled by unworthy ambition and pride. The more things a man desires for himself, the less good he can do for his neighbors or even for members of his own family. The man who makes his life serve a higher good saves it in giving it.

Yes, great truths are simple, but how very profound they are when taught by a master like Jesus. Here was a selected instrument of the heavenly Father, sent to earth by Him to teach His children the road to eternal happiness. The teachings of Jesus were as far from the abstract as possible. They were very understandable because He employed simple, concrete parables and demonstrations. He taught in this way so that His disciples and followers could understand like "little children." Many great religious teachers have given truths to the world, but Jesus alone acted out these truths by examples of humility, forgiveness, love, self-sacrifice, and even

triumph over death itself.

Basically His teaching was one of love. Over and over again He reiterated the need for understanding and love between men, regardless of race, creed, or color. It is strange that these spiritual requirements are so little observed. They possess such tremendous potential power that all wars and threats of war and strife could be ended overnight if people would only heed the wisdom contained in them.

The story is told of a man who helped others financially, with as little publicity as possible, and found that he could not take the money back from these people because his affairs had so greatly prospered through his obedience to the spiritual law of wholehearted giving. In other words, he had already been recompensed by such manifold blessings that he felt he no longer had any right to accept repayment of the money.

Have you ever pondered the deep meaning of the words of Jesus spoken after His resurrection: "Whosesoever sins ye forgive, they are forgiven unto them; whosesoever *sins* ye retain, they are retained"? Here Jesus states a similar spiritual law. As with all His teachings, He intended this one on forgiveness to apply to each and every one of us. Jesus often referred to it throughout His life, and almost His last words on the cross were a plea for forgiveness for those who had crucified Him. It means that by forgiving our enemies, or those who trespass against us, we grow spiritually, and our soul unfolds and expands in tremendous proportion as we forgive. By refusing to forgive and by harboring thoughts of revenge or hatred, we stunt and retard our spiritual

growth accordingly.

It has been well said, "To err is human, to forgive, divine." Here indeed is a real test for the divinity of the soul. It takes such little practice to demonstrate the efficacy of this spiritual law that you soon realize why Jesus said, "This is my commandment, that ye love one another." Yes, life can seem very complex, but observance of the one spiritual law of love and forgiveness will do more to help us obtain simplicity and elimination of false values in our life than any other act we can perform. If we can fulfill this command all other things that we are meant to have will be added to us. A man becomes really noble when his thoughts of self are forgotten.

The subject of simplicity is a tremendous one and much could be written explaining its principles and the bountiful results that come from its practice. Near the turn of the twentieth century a writer made this statement, which seems to be an apt summation: "The spirit of simplicity is a great magician. It softens asperities, bridges chasms, draws together hands and hearts. The forms which it takes in the world are infinite in number; but never does it seem to us more admirable than when it shows itself across the fatal barriers of position, interest, or prejudice, overcoming the greatest obstacles, permitting those whom everything seems to separate to understand one another, esteem one another, love one another. This is the true social cement, that goes into the building of a people."

I will trust, and will not be afraid.—ISAIAH

As a Man Thinketh

Truman Hollis Woodward

I thank Thee, Lord, that I can choose;
That will was given me to use;
That in the valley of decision
A thousand vistas rim my vision:
Majestic heights and quicksand valleys,
The loveliest lanes, the sorriest alleys.

Which way I turn or walk or run
One man decides and only one—
And I that man! No potentate
More powerful, for I create,
Though humbly, by the self-same laws
As God, with thought as primal cause.

Each day I make a hundred choices
Yet only hear within two voices;
Mine the prerogative alway
To elect which call I shall obey:
To harbor noble thoughts or mean,
To choose the dirty or the clean.

I thank thee, Lord, that I can choose
Between the light or darker hues.
Be mine anxiety or trust,
A tender love or sordid lust,
Cringing fear or brave heart,
'T is I who pick and cast the part.

Then rise, my soul, and play the man!
You say you will. God says you can!
Can be the man you dreamed of being,
Can be reborn through clearly seeing
That thought is truly a Moses' rod
When you intrust your dreams to God.

In His Image

NARADA EVALDT

And God created man in his own image,
in the image of God created he him.

IF WHEN we are faced with a challenge we take our Bible and read in Genesis the story of God's creation we shall find the mental steps that lead us to the solution of our problem and of every human problem. A clear understanding of the words "in his own image" is necessary, but after we have this understanding the important thing is to put it into constant practice. Only by constant, unswerving practice shall we be able to bring forth the image and likeness of God.

God is Spirit and the Creator of all that is made. "God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands."

God is mind, and His ideas manifest themselves as a spiritual universe and as spiritual man.

God is impersonal, impartial, unconscious of race, creed, or personality; and since He created all men, He is the Father of all men, and all men are brothers.

God is love, life, intelligence, substance, and power. Since He made all that is made, created all from Himself, everything and everyone is essentially a spiritual creation. Man is the highest manifestation of God. God created man in His image and likeness and gave him dominion over himself.

God is mind. The man God created is an idea in the mind of God, and he is a spiritual man called Christ. The definition of image is "imitation or likeness"; so since God is mind and man is a creation of God-Mind, the image that man is to bring forth must be a mental image or a state of consciousness, the Christ consciousness.

God is the inner substance of all outer manifestation. Both man and the world are projections of God.

God is supreme, everlasting Spirit-mind, All-Good. Man is His idea and partakes of all the qualities of God. Man is a spiritual being, and his purpose in life is to bring into manifestation the ideas of Divine Mind, to bring forth upon this earth the image and likeness of God, this image and likeness being a state of consciousness called the Christ consciousness.

Jesus taught us how to do this. His teaching was simple but direct. There are no ifs or buts to the commandments He gave. He told us to love God with all our heart, all our soul, and all our mind. He told us to love our brothers, not just certain brothers of our own nationality or of our own religious and political beliefs, not just a few brothers, but He told us to love all brothers. He told us not to judge from appearances, which means we are not to criticize, condemn, or even make unkind comments about others. He told us to forgive "seventy times seven." It is a simple and direct teaching, and it is the following out of this teaching that enables us to bring forth the image and likeness of God.

Within each one of us God has planted this image, the indwelling Christ consciousness. Jesus

recognized, understood, and demonstrated the Christ consciousness. He brought forth the perfect image. He unfolded from within the individual consciousness of this potential Christ, and He taught that we can do the same when we think, act, and live from the Christ consciousness.

In order to bring forth the image and likeness of God we must be wholly dedicated to the work of restoring our original state of consciousness, the Christ consciousness.

Occasionally a very ordinary painting is found to have been painted over an older original. By removing the outer paint and restoring the original collectors sometimes find a very valuable painting by a master. Masterpieces have been rediscovered and restored in this way. To rediscover is to uncover, to find again; and to restore is to bring back to the original state. Similarly we rediscover and restore when we bring forth the image of God. The Christ consciousness is one of whole and complete perfection. It is man's original state of consciousness.

There is no consciousness of lack of any kind in the Christ consciousness, which is already man's, but which man has covered up with so many thoughts of separation, thoughts of lack, of fear, of greed, and of other negative thoughts that the original Christ consciousness is hidden. In its place man has painted a commonplace or distorted picture. To restore the Christ consciousness he must remove negative thoughts, and this means every negative thought! The little thoughts of criticism about Mr. C neglecting his yard and about Mrs. B letting her children annoy the neighbors must go. It may not be pleasant

to look out upon Mr. C's untidy, neglected yard or to be annoyed by Mrs. B's noisy children, but if we would bring forth the Christ consciousness we do not dare to let even one little irritated or critical thought dwell in our mind. These thoughts cover the Christ consciousness just as much as thoughts of hatred, bitterness, or greed do. We must be very much on guard against a certain thought called "constructive criticism" to make sure that it does not mask some unkind little dig that we want to give our brother.

To bring forth the image and likeness of God we must think from the Christ consciousness. God has given us a free will to choose either negative or positive thoughts. We consciously choose most of our thoughts. The substance of all thought is the same. It is the misuse of this substance that causes adverse experiences, for like attracts like, and our experiences will correspond to the type of thought habitually held by us. But it gives us a great sense of power to know that we may choose our thoughts and can bring forth the Christ consciousness if we are willing to pay the price, the price being a strict refusal to be turned aside from our course by any inharmonious condition or unpleasant person. Regardless of what another person does to us, we must go back to the first cause, God, and think His thoughts. "Awake . . . righteously, and sin not; for some have no knowledge of God." We must allow nothing and no one to swerve us from our course. No thoughts of discouragement, or fear, or hatred, or any other adverse thoughts must be allowed to mar the perfect image of God.

God is man's very life. Without God there could be no man. Every thought of love, courage, happiness, inspiration, prayer is God expressing Himself through man. God is all, and the more man awakens to God and expresses Him the more clearly will he understand his true relationship to God and the more successful will he be in bringing forth the image of God. Bringing forth the image of God is a mental action. First the image is mental and then it is brought into manifestation. Before a piece of music is ever written it is a mental composition in the mind of the composer; before a novel is ever written it is a mental story in the mind of the writer; before a new piece of machinery is built it is a mental picture in the mind of the inventor. A pie baked, a floor scrubbed, a lawn mowed—all are thoughts in the consciousness before they become action or a finished product.

Everything is consciousness. God is mind, and man is an idea in the mind of God, in the state of Christ consciousness called the "image of God." We bring forth this image or state of consciousness every time we substitute faith for fear, love for hatred, generosity for greed, patience for impatience, interest for indifference, and so on; and it is the substitution of positive thoughts for negative thoughts that brings healing into every department of our life, for we are mental creations and whatever we allow to occupy our consciousness we bring forth into our life.

The "image of God" is a state of consciousness called the Christ consciousness. When we have completely rid ourselves of every negative thought

this image or state of consciousness will show forth perfectly, for it has always been within us. It will show forth and bring with it everything that God has prepared for us. We do not need to work with outer, inharmonious conditions. We need to work only with our thoughts, and as our consciousness changes the outer conditions change. When we look into a mirror with a dirty face the mirror reflects a dirty face. The mirror can never make our face clean. We must wash our face, not the mirror, and when we do this the mirror will reflect back to us a clean face. The dirty face has in no way affected the mirror. It is the same mirror, and it will send back to us a reflection of whatever we give it to reflect. So it is with our life and environment. Our thoughts attract our experiences. If we send out a thought of hatred it attracts a thought of hatred and brings it back to us. But we can change our thought and send out a thought of love and love will return to us. The changing of our thoughts will change the conditions, and old adverse experiences will pass away and disappear as completely as the reflected dirty face disappeared when we cleansed it.

Our consciousness of lack may be utterly banished when we think from the Christ consciousness, and when we think from the Christ consciousness we bring into manifestation every good thing.

To bring forth the Christ consciousness doesn't mean that we sit idly by in our rocking chair. God is expression, activity, joy; so when we think from the Christ consciousness and bring forth the image of God we are more expressive, more active, more full of joy than ever before. The ideas ready for expres-

sion that are in the mind of God are limitless. When we bring forth the image of God we have access to this storehouse of perfect ideas, and we have the understanding and ability to bring them forth for the good of ourselves and all men. God is impersonal, giving His good to all, and when we bring forth the image of God our urge is to share, to help, to bless, to make happy. God, being perfect, desires a perfect vehicle through which to express Himself. Inharmony of body or mind calls our attention to the fact that we are not bringing forth the image and likeness of God, we are not living from the Christ consciousness.

We can never be wholly healed physically, mentally, or emotionally until we are healed of every negative thought that springs from a consciousness that sees separation from God or from our fellow men. When we think always from the Christ consciousness we are masters and our healing of body, mind, and soul is permanent and complete. The Christ consciousness, which is the image of God, is then brought forth.

So Little

It takes so little to make us glad;
Just a cheering clasp of a friendly hand.
Just a word from one who can understand;
And we finish the task we long had planned
And we lose the doubt and the fear we had—
So little it takes to make us glad.

—SELECTED.

Demonstrate Perfect Health

CHARLES H. MATTERN

"BE IT DONE unto thee even as thou wilt." When Jesus, the Christ, spoke these words He was filled with admiration for a woman who would not take no for an answer. She was a woman of Canaan and not too popular in the part of the country where Jesus happened to be teaching. The followers of the lowly carpenter, yes, even the apostles, asked Him to send her away. But the woman of Canaan had a nature akin to that of the persistent Jacob; she refused to go until she had received a blessing, which was the healing of her child! When Jesus said, "Be it done unto thee even as thou wilt," her child was made whole. Her kind of faith always works; it never fails.

Someone may say: "This is all very well for some people. But in my case circumstances prevent me from demonstrating perfect health."

There is no one and no thing in this world that has the power to keep us from a full and complete demonstration of our healing. But alas, we ourselves sometimes postpone or prevent the fulfillment of our prayers and desires. In your possession is the power to dominate your life both spiritually and physically. You are the absolute monarch of your life. No illness can reign for long when once you affirm your mastery over it. How can it be anything else with the Christ within!

First let us know that in the center of our being

"God is." God is infinite, all loving, and all powerful. "He keeps the universe in tune and makes the very elements obey His law." Sometimes when we think deeply about God, our loving heavenly Father, we are astounded at the infinite power we have on our side against an illness which is not even ours. We wonder why we have allowed our faith to grow dim. The truth is that when we learn to co-operate with the God within and give Him control there are unlimited possibilities of fulfillment.

Again someone may say, "Oh, this is too good to be true."

However the truth of the matter is that it is too good not to be true. With God all things are good. "With God all things are possible." God's will for you is that you become perfect, even as your Father in heaven is perfect. Jesus pointed out to the apostles that they would do greater things than He had done.

Let us free our mind from the old belief that there is virtue in suffering. Let us say good-by to the idea that God wills illness just because our foot may have slipped along the straight and narrow path. Such is never the case; it just cannot be. All attributes flowing from God are perfect guarantees of our highest good. God created us to have dominion over our life, never to be dominated by such an adverse thing as illness or disease. That the individual has the power to work out his own destiny is perhaps the greatest discovery of any age. It means a life of love and joy and health for anyone who will accept God's gift.

If you really want perfect health you can demonstrate it perfectly. In the mind of God all prayers

and desires arise in the perfect state of mind. God knows only perfection of mind and body. Now it is up to you and me to establish perfection by drawing upon the energy of divine power. Can you and I be another woman of Canaan? Certainly.

Like the woman of Canaan we must decide definitely that we want a perfect body, a body brimming over with health. Let us make up our mind too that like Jacob we will be persistent in our demonstration of perfect health. If necessary we will "wrestle" with the angel and will not let him go until we are blessed. Remember when you have decreed a thing, "it shall be established unto you, and sooner than you should fail the universe itself shall be destroyed." If God is the only power in the universe, how, my friend, can you fail!

We know that darkness is but the absence of light. Every bit as true is it to say that ill-health is but the absence of God-given perfection in body. When the light of the Christ becomes firmly established within us the darkness of ill-health vanishes. The light of the Christ is our heritage if we will but accept it.

In his first letter to the Corinthians Paul said, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Again in a letter to the church at Philippi Paul said: "I can do all things in him that strengtheneth me." "And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

Should you and I not take advantage of these wonderful promises? If we meditate on the dynamic words of Paul we shall soon feel the power they

carry. Let us turn the burden of ill-health over to God, lock, stock, and barrel. Our body is a temple of the living God, and it will not harbor an adverse and negative thing such as illness. The Christ will abide in us and strengthen us in our demonstration of health.

Now when we begin a demonstration of perfect health it would be well to form an idea or pattern in our mind of a perfect body, radiant and brimming over with health. It is impossible to receive anything but the best if it is given by God. God is perfect as the cause, and our body will be perfect as the effect. Let our desire for health be positive, not wishful, thinking; let it be positive knowledge that God will supply every good thing in our life. Our faith and trust in Him is the framework and foundation of our desire. Working along with God, we set the processes of healing in motion.

Our very being is the sum total of our thoughts. Ideas are things, and most powerful things they are. Ideas are a creative energy that shapes and molds our physical world. All too often our innermost ideas and thoughts are centered on the illness. They control and keep it in force. We give the illness dominion over us because our thoughts are giving off energy in this direction. Now let us reverse the process with the tremendous power of positive ideas of health. We shall change the entire thought pattern from one of faith in the illness to one of faith in God and His healing power.

Picture yourself as perfect. Realize and accept your perfection. Let harmony, health, and love be the creative laws in your world. Healing power re-

sponds to a really positive attitude of knowing, feeling, and realizing our perfection.

Back of all the thought patterns of health is God's loving presence within you. Your body is His temple. You and the Father are one. God is all in all. His love for you exceeds even the laws of the universe. God knows only health and happiness for you. Drop all the old thought patterns that have fenced you in and limited your good. Keep the idea and vision of a perfect body uppermost in your thoughts. Let the idea of perfect healing become a vitalizing force in your life. We must try to become more receptive to God's good for us. Like attracts like in our thought world and goes on to make this like manifest. If we think perfect health in Spirit we shall most certainly experience perfect health in body. The more complete we are in our trust in God's healing power and in our belief in His love for us the more perfect will be our health.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Realize right now that you were created in God's image. Be conscious of this fact every moment. See yourself as perfect. God does the work. Know that at the very center of your being God is healing you and restoring perfect health. By your faith in God's power to heal God molds your physical being just as the potter molds a shape from a piece of clay. You have a part to play in this purposive world, and God needs and wants you.

If a man give all his attention to the amassing of a fortune, if he gives all his energy and faith to this objective he will surely succeed. So it is in a demon-

stration of healing. If you will give your complete and undivided attention and thought to perfect health you will attract health. God's will is that you, as His child, express perfection. You have all the power of the universe on your side. Failure is impossible.

Form a close partnership with your heavenly Father. Invite the Christ into your heart, and spend intervals each day in His presence. Let Him guide your every thought, word, and action. Make every prayer sincere and every period of meditation a communion with the Christ Spirit. Lay hold on several powerful affirmations of perfect health. Know these affirmations not as a group of words to cheer you up but as the truth for you. Concentrate on the positive statements of health. Yes, even weave them into the pattern of your being. The Truth affirmation opens the mind to God, making it more receptive in prayer. God will bring the affirmation of perfect health into manifestation, but we must be ready for it. No matter what the appearances may be to the contrary, you must say every word of the affirmation with the greatest authority. The heart and mind must be an open channel for the flow of His good into the body. Our affirming perfect health does not make it true, for it is true even before we affirm it. Affirming health is but laying hold of it.

One common misconception of spiritual healing is that in order to demonstrate successfully one must be a very holy and pious person, free from all guilt of sin. Of course this is erroneous. "All we like sheep have gone astray," each one in his own way. God's healing power is open to one and all. Jesus

healed everyone who sought Him out. The Master turned no one away. God holds no grudges. The very fact that we have turned to Him in our hour of need and acknowledged His infinite power to heal shows an acceptance of good on our part. God is love, and if we seek we shall surely find. If we believe error has crept into our life, let us put it behind us and go on to emulate the Christ to the best of our ability. Let us not for a moment allow the error to keep the rightful gift of God from us. Our demonstration of perfect health can be and will be successful to the last detail.

If the demonstration seems to be slowing up or failing, don't be discouraged. Discouragement is one thing that must be barred from any demonstration. Immediately replace any feeling of doubt or fear with faith and trust in God's power. God has His own plan, and He will work it out in good time. Remember the woman of Canaan. She would not take no for an answer. "Be strong and of a good courage."

Faith is the chief factor in all healings. "According to your faith be it done unto you." These words of Jesus are just as potent today as they were when He walked among men. "Thy faith hath made thee whole." Have faith in the Christ power to heal. Know that His Spirit is with you in the demonstration of perfect health. The Christ is as near to you as He was to the woman of Canaan. Let the Christ come in and take over. His love for you knows no bounds, and you are whole and sound in every part of your body. No matter how dark things may seem, no matter what the nature of your illness, God is healing you perfectly.

I Am

WORRAL G. SONASTINE

WHEN I FIRST BEGAN the study and application of Truth I was especially intrigued by the metaphysical explanation of the Biblical term I AM. It seemed so logical that the I AM is God and that whenever I use the words "I am" in a negative way I am denying the perfection of God. This knowledge helped me to eliminate negative words from my conversation, and thereby I was greatly benefited.

More recently I have gained a new and higher understanding of the I AM. It has been revealed to me that the greatest of all benefits come to us when we actually and persistently identify ourselves with the I AM. The I AM is the true self of man. As we continue to recognize this truth and live by it we literally become new creatures in Christ. Actually to be our true self we must awake and shake off the dream of duality in which we have been languishing for so long. We must begin to think, speak, and act like the infinite being that we really are. However we do not have to change ourselves from the mortal being we have thought ourselves to be into the immortal being that we have always been. Truth stands unchanged, regardless of what we think about it. We have only to acknowledge our true identity in order to lay hold of our true qualities and characteristics.

For so long we have thought ourselves to be what we appear to be—weak, earthly creatures—

that it is not always easy for us to accept the truth about ourselves. By accepting the truth though and living according to it fully we enter into an entirely new way of life. As we recognize our oneness with God we become conscious of our oneness with all that He is. We gain access to all His wonderful attributes. Life becomes interesting beyond our fondest dreams. By acknowledging our true identity and living according to it we can say as Jesus said, "All things whatsoever the Father hath are mine."

The other evening a group of young people were discussing the omnipresence of God, and during the discussion they dwelt at some length on the oneness of the Creator with His creations. Some of the group found it difficult to understand how there could be only one being in the universe when there were obviously so many different creatures all about.

"You and I are separate beings," said one young man, "and we are real. How then can we say there is only one being in the universe?"

In trying to explain the matter to his friend one of the young men used this illustration. "Take the word 'universe,'" he said. "It's just one word, but it contains the letters *u* and *i*. Without these two letters the word universe would not be complete. This is how you and I are included in the one universal Being—we are important parts of the whole."

Yes, you and I are "parts" of the universal Being, but we are not separate parts competing against one another for the elements that are essential to our existence. All our needs are fulfilled in the being that we truly are. Each of us can truthfully say with Jesus, "I and the Father are one." This is the ulti-

mate of Truth: knowing our true identity and conducting ourselves in accordance with this knowledge at all times.

Perhaps the most important suggestion ever made to man is contained in the old Greek motto "Know thyself." There is nothing we can do that is more vital to our well-being than to learn our true identity. This is what Jesus referred to when He said, "Ye shall know the truth, and the truth shall make you free." The true self is free from every discomfort known to man. To know our true self and to be this self is to dwell in peace and happiness. It is the answer to all our questionings and the fulfillment of all our desires.

Knowing the truth about ourselves intellectually is not enough. We must become fully aware of it and conduct ourselves according to it. This is not always easy to do. You have no doubt heard the story of the poor wood chopper who one day learned that he was a king. He had been taken away from his parents as a child and brought up in a poverty-stricken family. When the messengers came and told him his true identity he found it difficult to believe them. They gave him proof of it however, and he immediately assumed the role that was rightfully his. He had nothing to do to become the king that he really was, but he needed to spend much time and effort in learning to act like a king. So it is with you and me as we learn the truth about ourselves. We have nothing to do about becoming that which we really are, one with the Father in Christ, but we have everything to do about our conduct after we learn the truth about ourselves. It should be our constant

aim to act like a true son of God and express His divine attributes in our daily living.

The matter of our actually being one with God was quite difficult for me to accept when I first began to study Truth. To make such a claim seemed like a sacrilege or blasphemy to me. I had so long been accustomed to thinking of myself as a "weak, lowly sinner" that I found it difficult to think of myself as being Godlike in nature. I often talk with others who feel the same way about this matter. They say they feel a sense of guilt when they identify themselves with the Father. However it should be remembered that when we recognize our oneness with God we do not bring Him down to our level. He lifts us up to His level. Jesus once said, "I, if I be lifted up from the earth, will draw all men unto myself."

Only as we awake from the dream that we are many shall we attain the peace and happiness that is rightfully ours. Only when we do this shall we discover that the fulfillment of our desires comes through what we are rather than through what we have. Be love, and you will have love. Be wisdom, and you will have wisdom. Be good, and you will have good. This is the way of spiritual inheritance. It is the way of Truth. What I am I have. I am one with God, and therefore I have all that He is.

The parable of the prodigal son was probably the most obvious illustration Jesus ever used to explain the awakening or return of man to his true identity. We have been dwelling in the "far country" of duality for a long time. We have fed on the "husks" of materiality and slept with the "swine" of sensuality. Now however we are ready to arise and go to our

Father, to "come" to our true self. Of course in the truest sense of the word we have no journey to make. We must simply "arise" from one state of consciousness to another state of consciousness. We must become aware of our true self and henceforth be this self completely. This is the way we "return" to the Father. It is the way we shall obtain the "fatted calf" of joy and satisfaction that the Father has planned for us since the beginning of time. "Come unto me . . . and I will give you rest."

Prayer and persistent effort are the most important factors in the process of acquiring the truth about ourselves. Paul said, "Pray without ceasing." He did not mean of course that we should assume some particular posture and remain in it constantly. He simply meant that we should practice the presence of God at all times, see God in all things, and love Him in all ways. We actually pray without ceasing whether we realize it or not. What we think, say, and do forms a continuous prayer for better or for worse. When our thoughts, words, and deeds conform to the omnipresence of good the light of Truth begins to dawn upon us, and we become aware of the truth about God. The better we become acquainted with God the better we become acquainted with ourselves.

The place to seek and find the truth about our I AM self is right where we are. Begin right now—just as you are and just where you are—to be just what you are, one with the perfect Spirit of the universe. Remember and say often with Jesus, "Before Abraham was born, I am." This is the key to the kingdom of heaven.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 23, June 5, 1949

UNITY SUBJECT—*The Flesh or the Spirit.*

INTERNATIONAL SUBJECT—*Behold, the Man!*—John 19:1-16.

1. Then Pilate therefore took Jesus, and scourged him.
2. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment;
3. And they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.
4. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.
5. Jesus therefore came out, wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the man!
6. When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him,* crucify *him!* Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.
7. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
8. When Pilate therefore heard this saying, he was the more afraid;
9. And he entered into the Prætorium again, and saith

unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11. Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.

12. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

13. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.

14. Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!

15. They therefore cried out, Away with *him,* away with *him,* crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16. Then therefore he delivered him unto them to be crucified.

GOLDEN TEXT—*Christ . . . when he was reviled, reviled not again; when he suffered, threatened not.* —I Pet. 2:21, 23.

SILENT PRAYER—*I commit myself to the judgment of righteousness. I am willing to do justly, love mercy, and walk humbly in the Christ consciousness.*

The story in today's lesson text is an apology for the ascendancy of the flesh over the spirit of man. In it Jesus, the spiritual man, is delivered by Pilate, representing the personal will, to be crucified by the Jews. But the story tells also of the victory of the spiritual man over the flesh. For throughout the bar-

barities of the trial, including the scourging, the mockery, the buffeting, and the continued cross-examination to no purpose, Jesus bore Himself with regal self-control. Whereas Pilate, a Roman official, sworn to apply justly the Roman law without fear or favor, gave way to fear and favored the Jews at the cost of death to a man whom he repeatedly declared innocent of any crime. Jesus committed Himself to God and stood steadfast in His integrity, ready to pay the penalty exacted of Him by the flesh.

The personal will (Pilate: "armed with a javelin") is the ruling principle on the sense plane. When it is allowed to do so the personal will takes complete ascendancy over a person, who thereupon acts from motives of policy or self-interest rather than from a sense of right and justice. Integrity of character is overruled and disregarded by sense consciousness. Pilate seemingly had power either to crucify Jesus or to set Him free, since he controlled the situation materially. Jesus Christ however was master of the inner realm. He remained true to His convictions and principles regardless of the material power of the Roman Empire, which at that time held all Jews in subjection to it. The purpose of the I AM in the world is to make the truth known in life. Jesus ruled in the kingdom of Truth. It was for this purpose that He came into the world, and we are here for a like purpose. Loyalty to Truth on the part of all will bring the kingdom into full expression on earth as it is now in the inner or ideal realm.

Since mankind undertook superficially to aspire to right thinking and right living in harmony with the law of life, spirit and flesh have been opposed.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other." This is true as between persons who are under the dominion of the flesh or sense consciousness, and it is also true of individuals in whom the spirit is in the ascendant. It has been said that the world will not tolerate perfect goodness and that if another man were to appear on earth today whose goodness equaled that of Jesus Christ, he would be put to death by those in authority. Passing over comparative degrees of goodness, we know that the year 1948 witnessed the assassination of the Mahatma Gandhi, who was accepted by millions of his fellow East Indians as a saint, and who taught nonresistance and brotherly love as the way to peace and happiness.

Our chief interest in the conflict between flesh and spirit is centered on the action of these forces within the human soul rather than between separate individuals. Each of us must fight the good fight of faith in the supremacy of spirit and overcome the appeal of the flesh. Early in His ministry Jesus overcame the temptation in the wilderness. We may overcome in like manner in a moment of spiritual uplift and exaltation that will make all subsequent life a blessed assurance of inner peace and harmony; or our overcoming may extend over a long period of time and be a continuing experience or growth in spiritual development.

We need to overcome our fear of the personal self, which rules through reason and will unmodified by love, mercy, and justice (Caesar). Pilate was answerable to Caesar, and knowing this, the Jewish mob

continued to remind him of his obligation to do Caesar's will. To incur the displeasure of Caesar was a deterrent powerful enough to turn Pilate from his desire to do justice to an innocent man and make of him a sycophant currying favor with the intolerant mob. If to make oneself the Son of God were sufficient reason for incurring the penalty of death, mankind would be condemned to remain forever animal in nature, incapable of attaining to spiritual consciousness. To attain this consciousness is the chief hope of the race.

QUESTIONS

1. In the story of the Crucifixion where is the real victory?
2. In this lesson what represents the personal will, and from what motives does it act?
3. Over what kingdom does Jesus Christ rule?
4. How can the followers of Christ bring His kingdom into full expression on earth?
5. Where is our chief interest in the conflict between flesh and spirit centered?
6. What is the chief hope of the race?

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Lesson 24, June 12, 1949

UNITY SUBJECT—*The Surrender of Personality.*

INTERNATIONAL SUBJECT—*The Cost of the Cross.*
—Luke 23:33-38; Mark 15:34; Luke 23:46, 47; Matt. 27:57-60.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among

them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

34. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

47. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

57. And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple:

58. This man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

59. And Joseph took the body, and wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

GOLDEN TEXT—*I am the good shepherd: the good shepherd layeth down his life for the sheep.* —John 10:11.

SILENT PRAYER—*I am loyal to my convictions of Truth and to my faith in God.*

The crucifixion of Jesus represents the giving up of personality and the triumph of that in man which

is eternal and changeless, namely his spiritual nature. So complete was Jesus' loyalty to Truth and His faith in God that even in death He converted the Roman centurion who was watching Him and who immediately "glorified God" because of what he had seen. Shortly before that He converted the penitent thief on the cross. He who at such a time and under such circumstances converts others to the way of eternal life has already surrendered personality and entered into spiritual consciousness.

The first recorded words of Jesus from the cross were a prayer for His executioners: "Father, forgive them; for they know not what they do." Under man-made law ignorance excuses no one, but under the law of the Spirit of life a man is judged by his avowed intention and in accordance with the measure of his understanding. Divine love sees extenuating circumstances and refuses to allow personality to shut out forgiveness.

The two malefactors crucified one on each side of Jesus represent the past and the future. Both are thieves of man's thought and attention, the former robbing him of peace of mind because of regret and self-condemnation, the latter sapping his confidence and faith with forebodings, anxiety, and other forms of care that are foreign to the consciousness of a son of God.

Each of us sustains a dual relation to life. We are first individuals directly related to God through the indwelling Spirit, and we are also members of the race related to other men and the life of our time through the social consciousness. As individuals we die only through failure to keep the law that in-

sures physical health or the law of our moral nature by which health of soul and character is developed. As members of the race we die because the race consciousness entails death. The race standard is lower than the individual standard, and the race mind recognizes no individual excellence except what it approves. It frowns upon all else or does away with it. Jesus died not as an individual but as a representative of the race when He paid the penalty inflicted by the race for obedience to the divine will.

The soldiers represent the dominion and authority of the race mind in the realm of sense, and their casting lots for the seamless robe of Jesus (the Truth of the I AM in its perfect, harmonious expression) symbolizes the superficial desire of the sense man to possess himself of that which belongs to spiritual understanding and which can be expressed aright only through the spiritual forces of life.

The "people" represent the unthinking compliance of the race mind, which accepts the conclusions of the race without thought of questioning their validity or correcting their errors. "The people stood beholding." The spectators who acquiesce in error are responsible for its perpetuation inasmuch as they are in the majority but do not make their voice heard.

In the race consciousness men expect spiritual understanding to manifest itself in selfish ways: so the people expected the Son of God to think of Himself and save Himself. But self-defense is no part of the divine law, which enjoins nonresistance.

The superscription "THIS IS THE KING OF THE JEWS," written in Hebrew, Greek, and Latin, sym-

bolizes the rule of the I AM over the spiritual, intellectual, and physical aspects of the individual.

Joseph of Arimathaea ("Jehovah shall increase") signifies the imaging faculty functioning on a high plane of consciousness. Joseph was a rich man, and Pilate immediately granted his request. He was also a disciple of Jesus and remained loyal to Him despite His death on the cross. Penetrating insight into Truth is proof of the possession of spiritual consciousness.

QUESTIONS

1. What proofs of spiritual consciousness did Jesus exhibit on the cross?
2. Must we forgive even when in dire extremity? Why?
3. In what respect should we pay little heed to the past and the future?
4. Did Jesus die individually or as a representative of the race?
5. What is symbolized by the soldiers' casting of lots for the seamless robe of Jesus?
6. What do the "people" represent, and in what measure are they responsible for the perpetuation of error?

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Lesson 25, June 19, 1949

UNITY SUBJECT—*Resurrection Life.*

INTERNATIONAL SUBJECT—*The Triumph of the Resurrection.*—Mark 16:2-7; John 21:3, 4, 7-12.

2. And very early on the first day of the week, they ome to the tomb when the sun was risen.

3. And they were saying among themselves, Who hall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.

4. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

7. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes.

9. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now taken.

11. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

GOLDEN TEXT—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Cor. 15:57.

SILENT PRAYER—*My body is raised to newness*

of life in Christ by the transforming and renewing of my mind.

Each spring in the temperate zone we are confronted with the miracle of resurrection in nature. So widespread a phenomenon is it that we count upon its recurrence to furnish us with the food we eat and the clothing we wear. With the miracle of resurrection the further miracle of increase is closely connected. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." We know that a grain of wheat in germinating loses its substance and dies, that the new shoot of wheat will grow to maturity and bear a spike set close with many new grains just like the old one. Identity is not lost; it is perpetuated in multiple form.

Instead of continuing to recognize the resurrection throughout nature in an ascending scale until we reach the human race we allow ourselves to be beset by fears, doubts, misgivings, and misunderstandings with regard to our immediate as well as our ultimate destiny. Christ's teaching is clear and definite, if only we succeed in laying aside personal consciousness and examining the record dispassionately. In the first place, the law of increase appears in the Resurrection story: "In my Father's house are many mansions [many states of consciousness]; if it were not so, I would have told you." In the second place, newness of life is a joyous manifestation. The gardener rejoices over his young plants and over all new evidences of growth in spring. Everyone delights in young animals. Newness of life in our own soul banishes gloom and grief. "If ye loved me, ye would

have rejoiced, because I go unto the Father: for the Father is greater than I." Unselfish love rejoices over the access of good that comes to a loved one. Only the love that clings selfishly to its object gives way to grief and a sense of personal loss.

Blind faith is dying out in the world, and people everywhere are now asking for reasons for belief. What was once accepted as a miracle, without any effort made to understand what purported to be beyond human comprehension, is now questioned, and men seek to understand all that comes within the scope of life or death. Job asked, "If a man die, shall he live *again?*" and the implication was that he would not. Jesus said, "Whosoever liveth and believeth on me shall never die." The spirit of our time probes into all unsolved mysteries seeking to reduce them to understandable terms, if not to clearly demonstrated truth. A comprehensible explanation of the resurrection of Jesus takes into account the action of spiritual law.

It is not surprising that the close friends and followers of Jesus were filled with fear and astonishment when they did not find His body in the tomb where it had been laid. They did not understand that for years He had been training His body to maintain its hold on eternal life, until He had mastered the life idea in His consciousness and body. We seek to understand the law by which He did it.

The body is the outer expression of a perfect-body idea existing in the mind of Being. This body idea is externalized through the thinking principle in man; he has the power to think into his body any condition that he can imagine. For ages men lost

sight of this law, in consciousness drifting further and further from the divine plan and experiencing in their bodies the condition called death.

Jesus spent whole nights in prayer and thus made union with Divine Mind. This union became so nearly perfect that His whole being was flooded with spiritual life, power, substance, and the wisdom to use them in divine order. In this manner He projected the divine-body idea, and through it his mortal body was transformed into an immortal body. This transformation was accomplished before the Crucifixion took place, and Jesus knew that His soul, so strengthened, would restore His body regardless of the treatment it might receive from destructive men.

QUESTIONS

1. Is resurrection a phenomenon observable throughout nature?
2. What natural law is closely connected with it?
3. Is joy inseparable from resurrection life?
4. Is the idea of eternal life a product of evolutionary thought?
5. How did Jesus immortalize His body?
6. Did the transformation take place before the Crucifixion?

Lesson 26, June 26, 1949

UNITY SUBJECT—*The Work of the Christ.*

INTERNATIONAL SUBJECT—*Jesus' Continuing Ministry.*—Matt. 28:18-20; Acts 1:4-14.

18. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

19. Go ye therefore, and make disciples of all the

nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me:

5. For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

13. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James.

14. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

GOLDEN TEXT—*Lo, I am with you always, even unto the end of the world.*—Matt. 28:20.

SILENT PRAYER—*I hold myself in the thought of God, and the Christ consciousness abides in me.*

Faith inspires the one who possesses it to share with others the blessing it has brought to him. The greater the faith the more outstanding the zeal for imparting it to others. The chief message of the risen Lord concerned not the nature of Paradise nor the state of those who had passed through the gates of death, but an urgency to "make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you." His commandments cover the entire range of life, and the nations are not yet all converted to the importance of keeping the divine law. Therefore the tasks delegated to us by Jesus Christ continue to be the most pressing of all the world's tasks. If His commandment to establish unity among all men were fully obeyed, such obedience would usher in the millennium.

But although the work of the Christ is universal in its scope and urgency, we cannot do it until we have cleansed our mind, heart, and soul. This cleansing is symbolized by baptism. Baptism has always been considered a fundamental rite of the Christian church. It symbolizes two different "baptisms," two mental processes, and both are necessary to soul unfoldment. Man is a son of the living God. He must come into a consciousness of his sonship, and he has the power to do so by following the law of Spirit.

This law is made perfect through thought.

Metaphysically baptism corresponds to denial. The thoughts that we are constantly evolving fill our field of consciousness with elements pure and impure. In both the conscious and subconscious realms we are constantly building thought structures, and the body is the burden bearer.

Giving up the old thoughts is the process described as the baptism of John, a washing away and cleansing, or as he said, "I . . . make straight the way of the Lord." It is that state of consciousness that we enter when we first see the Truth.

Truth is not substance to us until we make room for it in the very character of our mind and body. The first step in the perfect realization of true baptism is to unload, to let go, to give up. This is the cleansing, the washing, the being made white as snow, through the blood of the Lamb. It is the work of John; it is the John consciousness in us that is willing to be cleansed. It means a giving up of all the old ways of thought, of limitations and shortcomings. We must all receive this first baptism if we are to open the way for the second in the quickening Christ mind.

The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire baptism, purifying.

As the soul goes forward to perfection denials become obsolete. When we have attained the Christ consciousness we shall neither deny nor affirm, but joyously realize: "I and the Father are one." Unity is the final goal of the Christ's work on earth.

The disciples did not understand the teaching of

:he kingdom. They looked forward to the setting up of a temporal kingdom in Jerusalem and to the over-:hrow of the hated Roman rule. After the Resurrec-:ion this thought was still uppermost in their minds, and they asked Jesus, "Lord, dost thou at this time restore the kingdom to Israel?" Jesus brushed aside all thought of temporal power, explaining to them :hat they were to receive the power of the Holy Spirit, and to use it in bearing witness to the Christ-con-sciousness.

Convinced after the Ascension that their work was to be in the world, the disciples came together and concentrated their thought and energies on prayer. This oneness of purpose and uplift and exaltation of mind prepared them for Pentecost, which banished temporal ambition from their thoughts.

QUESTIONS

1. What was the chief message of the risen Christ to His disciples?
2. What must take place before we can do the work of the Christ?
3. What are the two "baptisms," and how are they administered?
4. Must we continue always to deny error?
5. What power do we need most to realize and use?
6. What preparation can we make for the descent of the Holy Spirit into consciousness?

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you.—PAUL

Silent UNITY

I delight to do Thy will, O my God.
Thou art my light and my wisdom.

The Society of Silent Unity, founded more than fifty-years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

AFTER WIRING you to ask that you pray with me for ny small daughter, who was ill with lobar pneuonia, I left the phone with a load lifted from me. I am trying so hard to put "let go, let God" into practice; so after placing my problems in the hands of our Father and blessing Unity and the privileges hey show us, I experienced anew the soothing reaxation of God's loving care. Morning brought a ool brow and a more rested body to my little girl, nd now she has steadily improved and is going bout in a normal manner.—*Mrs. M. L. B., Pennylvania.*

WISH to thank you for your prayers. I wrote to you week ago about having to go to the hospital. After had entered the hospital and was ready for the peration the doctor examined me; to everyone's urprise the tumor or abscess, whichever it was, had isappeared and I was discharged and feel fine. I m returning to work tomorrow. I shall continue the rayers you sent me. Truly He lives within my soul.

I have no income other than my job, and I had

no idea where I would get the money for my rent but I knew He would supply my needs, and He has. My co-workers took an offering and paid my rent. Friends gave money for food. I feel so humble and grateful. There are no words to describe it. I shall continue on in His care.—*E. G., Washington, D. C.*

Love One Another

I WANT TO express my sincere gratitude for your help. About ten days ago I secured a position in which I thought I would be happy, and I have now been working a week. In the twenty years I have been working I have never encountered such sincere friendliness and warmth toward a newcomer. So far everything has been most harmonious, and I know that it will continue so. As for myself, on entering into new relations such as this, I have never been so at ease or as fully conscious that I was doing God's work each day.—*M. C. L., Massachusetts.*

Filled with Plenty

SEVERAL months ago I wrote to you asking for your help. My work was too hard on me physically, and did not leave me any time to give to members of my family who needed my help, or to have any recreation, and I could not find other work I could do. In response to my request for help, you gave me The Prayer of Faith. I used it faithfully not only in my period of silence but on the street or anyplace where I was alone for a few moments.

Through your help my prayers have been an-

wered. It came about in a way I had never dreamed of. My son-in-law's father has had a housekeeper for several years—the same one. She left rather suddenly, and so they asked me to take her place. The work is much easier, does not require so much of my time, and the pay is much better. Furthermore it is much pleasanter. My superior at the other place was very domineering, critical, and sarcastic, while this man is pleasant, appreciative, and not too critical. I cannot tell you how grateful I am for your help in bringing this about.—*L. C. J., Colorado.*

He Shall Have Abundance

WHILE using the prosperity-bank drill I was most surprised to receive a raise in salary, beginning January 1. This information was given to me just before Christmas, at the time when I received my little Christmas bonus, which I had expected to receive. I had not given even a thought to the possibility of a salary increase, since I had received one last January, and there is nothing automatic about our increases. It was truly a remarkable demonstration of the effectiveness of the daily prosperity-bank drill. I have followed mine faithfully every day.—*N. M. L., Ohio.*

My Help Cometh from Jehovah

I AM VERY happy to send these magazines to my friends [UNITY, *Wee Wisdom, Daily Word*], for they seem so happy to receive them, and then they in turn send the literature to their friends. I feel that

UNITY magazine is a must for me. The instruction is a wonderful guide for anyone searching for Truth. —*L. B. W., Oregon.*

I TEACH a Sunday class, and I use the substance of the Unity lesson. Never before has the meaning been so clear, and the pupils do tell me they have never gotten so much out of the lessons. Thanks to Unity. —*S. W. H., Oklahoma.*

Hearken unto Me

UNITY was introduced to me when I was in a state of fear and in need of better opportunities in my work. Little by little I have progressed and only a week ago I enjoyed a realization that I had sought since that time regarding the right place to work. As a result, I am grateful in the deepest sense for the faith and help inspired by your teachings, and the daily blessings it has brought.—*E. T. W., New York.*

Give unto the Lord

IT RATHER amazes me to think I can tithe this way and still make ends meet. For so long I seemed to think I couldn't afford to do it and kept putting it off until I had cleared up my many debts. After reading Ernest C. Wilson's *The Sunlit Way* I better understood the spirit of tithing and decided I would begin to do so even though I was still very much in debt and in need. Since starting to tithe two months ago I find I not only can do it, but I have paid back more on my debts than I had anticipated I would be able

o do and more than I had previously been able to ›ay. Of course I used my Christmas bonus and a noney gift to reduce my debts, but nevertheless the ›onus was larger than I expected and the money gift . complete surprise. In addition I got a raise the irst week in January. It makes me happy to know can help you people in your great work.—*F. L. S., New York.*

I Am the Light

INCE I first wrote to you asking for your prayers ıany wonderful things have taken place in my life. have been a dreadfully sensitive person, and the ›ss of my hearing only exaggerated the condition. Ay mind dwelt overtime on evil thoughts about how thers shunned and took advantage of me in every ›nceivable manner simply because of this handicap. thought I would never be able to make a satis-ıctory and normal adjustment.

In less than seven months the seemingly impos-ble has taken place. Never have I known or even reamed of such utter serenity and peace, felt so ·ee, or been so happy. When people comment about ıy calmness and courage I always remind myself ıat without God I am nothing.—*G. E. C., Ohio.*

OT LONG ago I was going through a bad state of epression due to nerves. Fortunately a friend of ıine gave me some copies of UNITY to read, and ;radually I am finding a sure way out of my seem-ıgly hopeless condition. The splendid articles in NITY have raised my mental tone, and I am hap-ıer than I have ever been.—*N. W. R., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My problem is a love affair. It is very mixed up, and I do want to see and understand things in the right light, for I do not want to make a mistake.

My aunt who reared me thinks that I should dedicate my life to her in appreciation of her rearing me. She is constantly telling me that I cannot do too much for her; that buying furniture and paying the bills is no more than I should do.

I am single now, although I have been married. This fact is a constant reminder to her that I am filled with mistakes and that the love affair I spoke of will be another mistake. The man and I have loved each other for a long time, but I want to understand and get some assurance that I would be doing right to accept him.—*From a letter received by Silent Unity.*

We feel sure your aunt means well in advising against marriage, but you must be the one to make the decision, since it is your life that is to be affected by it. Do not let her fear about your safety and happiness and about her own security influence you in your choice, but remain steadfast in seeking the guidance of Spirit.

As long as heart and mind war against each other in making a decision, you are dealing only with the human elements of the problem. When the guidance

of Spirit is felt heart and mind are of one accord and there is no further doubt about the course to take.

It is always difficult for one who has stood in the place of a mother to see her last child leave the home. Be patient and understanding with your aunt, but realize that you owe your life only to God. Love and consideration and a good upright life are the best tributes any child can offer a mother or one who has served in that capacity. As you pray with us, the power of Spirit will work through all those concerned with the problem to establish a right, good, and orderly solution.

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I see the world as a great mess and God as not good. I feel it would be better if we had never been created. I would like God's love, joy, peace, but I see so many instances that show His lack of goodness to mankind.

My twenty-seven-year-old son has been committed to the penitentiary. I am frantic, for his sentence is for ten years. He looks to me for help, and I feel most inadequate. He is a chemical engineer, unhappily married and divorced. His letters sound as if he has turned to God since this trouble, but he needs much help. I will make every effort to do what you feel will help my son and me.—*From a letter received by Silent Unity.*

We can understand your distress at this unfortunate turn of events, but no matter how dark the outlook may be there is light to be reached through faith in God.

At times like this it is comforting to remember that there is no condemnation in God, that although our son is paying the penalty society imposes, he

is not condemned by his heavenly Father. In God he lives and moves and has his being, and God does not desert him no matter what may happen. God, the good, is everywhere evenly present and comes forth for us as we declare His power to help us.

Often some bitter experience sweetens the soul, for through such an experience kindness, understanding, and patience are born. This is a time of growth for you and your son. As the door to human help closes, the way of spiritual help opens up before you. As you and your son meet this experience with faith in God, new powers of mind and soul will develop and you will find within yourselves a presence of peace and power hitherto unknown that will lead you to true freedom.

****

I have recently received a heartbreaking shock. I have discovered that my husband has been unfaithful to me over a long period of time. To all appearances he has been a good husband, and I have enjoyed my married life. Now I am jealous and miserable. What should I do? What attitude should I take toward him? Should I obtain a divorce? Please pray with me and advise me.—*From a letter received by Silent Unity.*

Our blessings are with you in the experience you are facing. We can easily understand the feeling of insecurity that is yours, and we are faithfully praying that you may have peace of mind and may be assured that good can come out of every experience.

You have asked our advice, dear friend, and we want you to know that we can advise you only as to the attitude you should take and the course of inner

action we feel would be helpful for you to follow. Any decision you may make as to what you should do in an outer way will have to come from the love of your own heart and the wisdom within your own mind.

First, we feel you would be wise to take a step toward understanding. You can firmly know that your husband has within him an honorable, true, and good spirit that always tends to do that which is right. Like every person sometimes, he has but fallen short of his ideals. The minute you open your heart to understanding a whole new set of ideas will come to you for easing your heart's problem. You will be able to know the things that are within your husband's heart and you will be lifted above your own feeling of hurt in your desire to see goodness and harmony established. Never do we expand ourselves inwardly and sharpen our vision so as to see beyond the outer appearance of problems and people that we do not become finer, richer in soul. So often it is through just such an experience as you now face that husbands and wives are drawn closer together and find a deeper bond of affection and understanding.

When you have seen your husband through the eyes of understanding, then it will be time for you to have a heart-to-heart talk with yourself. It is your own heart and mind that will have to decide what you should do in an outer way. You alone know how well equipped you are for forgetting and forgiving and for forging a new life for yourself. Keep in mind that you have unlimited possibilities for happy living no matter what course your life takes.

UNITY CENTERS

The following leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—Unity, 60 N Mich; Carrie Love (col) 80 Orange
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 Maclay
San Francisco—Robert Hulbert, 25 Fu ton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pi
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 4 Main
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfie
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 230 E Fremo
Studio City—Herbert J. Schneider, 123 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greer leaf
Watsonville—Alice Hopkins, 31A Madiso

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfiel
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taf

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, 12 Broadway
Fort Lauderdale—Nora Campbell, Wom an's club
Jacksonville—Wm & Bonnie Crenson, 22 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orang
Sanford—Carolyn Parsons, Valdez hote
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, 44 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers

IDAHO

ise—Christopher Scott, Pinney bldg

ILLINOIS

oomington—Hazel Ensman, 109½ N Main
St Louis—Florence Schaefer, Broadview hotel
icago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
catur—Maud Kellogg, 317 W Decatur
ttoon—Ethel Maguire, Hotel Byers
ckford—Bernice Biggers, Empire bldg
ringfield—Eva Conover, 709 S 7th

INDIANA

Wayne—Faith Cornwall, Court and Berry
ry—Margaret Cain, YMCA
mmond—Margaret Cain, Masonic emple
dianapolis—Margaret Strahle, Claypool otel; Frederick Andrews, 8 E Market

IOWA

s Moines—Betty Stitt, 3118 Grand
ux City—Unity, Insurance Exchange ldg
terloo—Irene Duncan, 324½ E Fourth

KANSAS

tchinson—Nona Kerfoot, 316 W 15th
peka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

ington—Clara Conway (col) 1210 ussell
isville—Maebel Carrell, 1322 S 4; uth Cox (col) Pythian temple

LOUISIANA

w Orleans—Eloise Echlin, 4730 Cleveand; Ruth Murphy, 604 Canal

MAINE

tland—Unity, 562 Congress

MARYLAND

timore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ton—John Baughman, 30 Huntington
nbridge—Edna Titus, 881 Massachuetts
rcester—John Baughman, Academy ldg

MICHIGAN

n Arbor—Marie Munro, 310 S State St
y City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Ashbury Park—Georgiana West, 319 Euclid
Hackensack—Eleanor Drew, Woman's Club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Trenton—Unity, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48 st; Courtenay Johnson (col) 2523 7th Ave! Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russel Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Olive

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bld
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grand
Fort Worth—Ruth Gillespie, Texas hote
Houston—Lilian Brase, 3422 Louisiana Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bld

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wet more
Kennewick—Beulah Scott, Arrow Gril
Tacoma—Warren Meyer, Exchange bld
Seattle—Donald A O'Connor, Arcad bldg
Wenatchee—Maud McCulloch, Columbi hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boon hotel
Huntington—Ruth Gilpin, Lewis arcad bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E Wis consin

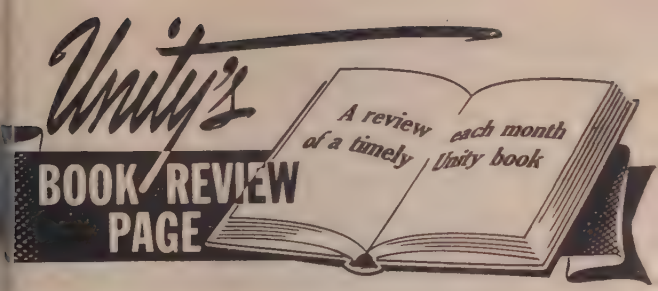
CANADA

Calgary—Unity, 221A 8th ave W
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, Public library
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 1 Queen E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Ter race, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co, Durham
Sunderland—Thomas W Merrington, 1 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



God a Present Help

By H. Emilie Cady

Where is the trouble when we pray, believing that we are going to receive, but we receive not? asks H. Emilie Cady in her book *God a Present Help*.

According to Miss Cady many of us do not receive because we mistake our hopes for faith. Hope expects an answer in the future; faith takes it as having already been given. "God has already done His part in full," asserts Miss Cady as she reminds us of our inheritance, the more abundant life. She declares that the basis of our faith is God's will, the incalculable legacy awaiting our claim, and that "the Holy Spirit alone is the executor of God's will, but even this executor can do nothing for us unless we take the right attitude."

Miss Cady stirs her readers to take the right attitude, to prove God and see if He will not do all that He has promised. She emphasizes so many of the promises of good that one is challenged to step forth in faith and prove them. Some of the chapters are "Good Tidings of Great Joy," "The Will of God," and "Christ in You."

(God a Present Help is available at $1 a copy.)

Appearing in Other Unity Magazines This Month

Earning Roger

While no one was looking Bobby and Roger, eight year-old playmates, experimented with some red and some white paint with which Bobby's father was painting his barn. When quite by accident the brush in the red paint was thrust into the bucket of white paint the white paint began to turn pink. And who wants a pink barn? Bobby's father declared that the boys were not to play together again. Bobby's mother explained to Bobby that he and Roger would have to be apart for a while until he could "earn" Roger back. How Bobby earned Roger back is told by William A. Clough in his *Wee Wisdom* story "Earning Roger."

The Quickening Spirit

What do you do about any impulse you have to do good? Harriett L. Delmas believes that "we should never disregard the impulse to do good; for call it what you will, it is really the voice of God speaking to us quickening our spirit so that we may carry out His words of love, kindness, understanding, and helpfulness." In her article entitled "The Quickening Spirit" in the June 5 issue of *Weekly Unity* Mrs. Delmas gives examples from her own experience how acting upon the impulse to do good brought just the blessing of which the one she wanted to help stood in need. She reminds her readers too of how Jesus supplied material as well as spiritual things to the people. For example, He multiplied the loaves and the fishes for the hungry crowds after He had offered them spiritual bread.

Superservice Pays

In her *Good Business* article "Superservice Pays," lary McLeod discusses the service rendered by the Pull-an Company employees. She considers the extra fare r Pullman reservations the best-spent money on her ps, because of the dependability and courtesy of con-ctors and porters, who assume all responsibility for r comfort and general welfare, while on the train.

Alice Learns about Prayer

For *Progress* Zelia M. Walters has written about e true experience of Alice, a timid, lonely girl work-g in a library in a small town. She had often con-mplated her dull, routine existence and wondered if e years of her life must all go along the same until e finally became too old to work even at the stuffy le library. But life took an upward turn for Alice, cording to Mrs. Walters, in her story "Past Three rns."

Alcoholism Can Be Healed

To everyone faced with the problem of alcoholism, her his own or someone else's, Silent Unity gives this surance: Alcoholism can be healed! *Daily Word* esents an article on this subject by a member of Silent ity. Silent Unity when praying for those who seem be in bondage to the drink habit goes beyond the rface appearance and prays for the whole man. There build be no condemnation for the one who is con-ered an alcoholic. This article will be helpful to who wish to know how to pray for someone having s difficulty.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again — standard only	$1.0
God a Present Help — standard only	1.0
God Is the Answer — *Dutch* $1; *English*	1.0
How I Used Truth — *German* $1; *English*	1.0
Lessons in Truth — standard only	1.0
Lessons in Truth — *German, Russian, Spanish, Dutch*	1.0
Letters of Myrtle Fillmore — standard only	1.0
Lovingly in the Hands of the Father — standard only	1.0
New Ways to Solve Old Problems — de luxe $2; standard	1.0
Six-Day Healing Practice, A — *Spanish* $.10; *English*	.2
Great Physician, The — standard only	1.0
Mental Equivalent, The — *German* $.10; *Russian*	.1
Whatsoever Ye Shall Ask — de luxe $2; standard	1.0

For Healing

Christian Healing — standard only	1.0
Christian Healing — *German*	1.0
Divine Remedies	.5
Jesus Christ Heals — standard only	1.0
Truth Ideas of an M. D. — standard only	1.0
You Can Be Healed — standard only	1.0

For the Home

Meatless Meals — cloth	1.5
You and Your Child — de luxe $2; standard	1.0

For Prosperity

As You Tithe so You Prosper	.5
Both Riches and Honor — *French* $1; *English*	1.0
Prosperity — standard only	1.0
Prosperity's Ten Commandments — standard only	1.0
Working with God — standard only	1.0

For Inspiration

Best-Loved Unity Poems — standard only	1.0
Finding the Christ — *Russian, German, Swedish* $.10; *English*	.2
Have We Lived Before? — de luxe $2; standard	1.0
Mightier than Circumstance — standard only	1.0
Sunlit Way, The — de luxe $2; standard	1.0

For Devotion

Bible, American Standard Edition	6.0
Book of Silent Prayer	.5
Contemplation of Christ, The	.5
Effectual Prayer — standard only	1.0
Silence, The	.5
Unity Song Selections — cloth	1.0

For Advanced Study

Christ Enthroned in Man — de luxe $2; standard	1.0
Know Thyself — de luxe $2; standard	1.0
Metaphysical Bible Dictionary	5.0
Mysteries of Genesis — standard only	1.0
Mysteries of John — standard only	1.0
Talks on Truth — standard only	1.0
Teach Us to Pray — de luxe $2; standard	1.0
Twelve Powers of Man, The — standard only	1.0
What Are You? — de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread .1
Be at Peace .10	Land Is Bright, The .1
Breath of Immortality .10	Life Is Consciousness .1
Challenge of the Dawn, The .10	Mental Equivalent .1
Daily Resurrections .10	Prayer of Prayers .1
First Things First .10	Preparation for Easter .1
Gift Imperishable, The .10	Protecting Presence, The .1
Great Helper, The — *French, English* .10	Recipes for Living .1
	Song of Life, The .1
	To Them That Ask .1
God Is Blessing You Now .10	Way of Faith, The .1
Good News, The .10	White as Cotton .1

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.0
Jet and the New Country	1.0

NEWS from UNITY

ader Orders 9 Good Business *bscriptions*

or the remainder of 1949 e than 14 per cent of an re Wisconsin town's resi- ts will receive *Good Busi-* as a gift, thanks to one heir neighbors who writes:

Find inclosed check to pay 269 subscriptions for *od Business* for one year to be sent to the accom- ying names as a gift from They are names of busi- men in our little city, and ought if they could read *od Business* it might help reate a more harmonious co-operative spirit. I ught of only fifty at first, the more names I wrote more interested I became."

ur sincerest thanks and eciation to this reader and ll others who find *Good ness* "worth passing on" elp build better business ions.

Successful Prayer

In the July issue of *Unity* magazine you will find the first of three articles by Kathleen W. Welch on "Successful Prayer." The first article contains many well-known and cherished definitions of prayer and suggestions as to why prayers may not be answered. As for approaching God, "say simply what you have in your heart," writes Mrs. Welch, who writes:

"Wonderful things are going to happen to you!—lovely new friendships, interesting and exciting experiences. Your eyes will be opened to new beauties, new opportunities; a new awareness will be yours. All this and more will true, sincere, heartfelt prayer do for you."

God never changes. He never revokes His law, never fails to keep His promises. *—Gardner Hunting; Working with God.*

Unity Training School Announcement

The third and last term of the 1949 Training School session at Unity Farm will begin July 11 and continue through August 5.

The schedule of classes and teachers is as follows:

Bible Interpretation: New Testament, Osla Sehrt Jones; Basic Study of the Bible: Old Testament, Dale C. Newsum;

Center Ministry: Organization and Operation, Elizabeth Sand Turner; Basic Study of the Bible: New Testament, Fannie A. Baldwin; *Christian Healing,* Kathryn Boyce; Healing Principles, Vera Dawson Tait; Public Speaking, Evelyn Young Allen; *Lessons in Truth,* Helen Zagat; Healing Practice, Cleda Reyner; *What Are You?,* Ralph Rhea; Center Ministry: Ideals and Ethics, Hallie Broadhurst; Spiritual Counseling, Rose Emery; Exercise and Meditation, G. LeRoy Dale.

For additional information about the classes and living accommodations, you are invited to write to G. LeRo Dale, Registrar, Unity Trai ing School, Lee's Summi Mo.

Wee Wisdom *Reader Receives Healing*

The following letter repor a healing of a *Wee Wisdo* reader through using T Prayer of Faith:

"I must tell you about n ten-year-old granddaughte She and her sister have bee reading *Wee Wisdom* for or year now and enjoy it ve much. One morning when s got up her eye was swolle and closed tightly. Instead going to school she told h mother she would stay in h room. About two hours lat

her eye was open and ju slightly swollen. She said, read *Wee Wisdom* and sa my prayers over and ove Tonight I am going to s The Prayer of Faith over a over until I fall asleep.' Wh we saw her the next day t eye was perfect. Isn't this beautiful demonstration for child?"

eacher Has ood Results with osperity Bank

A teacher in the California blic schools writes:

"For some time I have been ng the Prosperity Bank un, and I want you to know w wonderfully things have rked out for me.

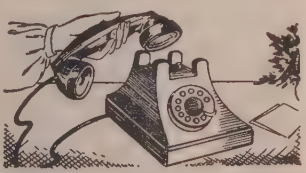
"First of all I wanted to ve near my sister and to nd less time in transpor- ion. Because of the housing nation and the difficulty of ting transferred to a school my sister's neighborhood, desires seemed a little out the question. In two weeks opportunity came to rent ottage near my sister and I so, knowing that a trans- would come. Near the ning of school I was trans- red and even received an

gnment to the grade I pre- to teach. My transportation ie has been reduced from and one-half hours to -half hour a day."

Have you tried the Unity sperity Bank plan of prayer the practice of the pres- e of God in order to realize new blessings? A Bank and full instructions for its use will be sent you on request.

Victor 8720

Do you recognize this telephone number? It belongs to Unity School of Christianity, Kansas City, Mo. Twenty-four hours a day through Victor 8720 Silent Unity can be reached with requests for prayer. A telephone operator in an Eastern city writes an in-



teresting letter about her experience as follows:

"I have been working as a long-distance operator for three years, and I have had calls to you from many people here in ————. Every time I have one I recognize your number and as I pass it to the Kansas City operator I feel that God's spirit is almost visible as I hear the ring and then a voice saying 'Silent Unity.' I often wish that I could say something to the person asking for help to let him know that I too study Truth and try to live by what you teach."

Unity Ministers Bear Witness to the Word of God

Charles Fillmore in ordaining a group of Unity ministers several years ago told them that they were to bear witness to the word of God just as Jesus did and as He commissioned all who came after Him to do.

Unity ministers in all parts of the country have been witnesses to Truth and have served Unity students and others who have called upon them. Some of the ministers have served for a quarter of a century or more and have not only themselves borne witness that the word of God is mighty to heal and to prosper but have taught others that by living God's word they too can abide in freedom from illness and want.

The Unity Ministers' Association will hold its annual meeting at Unity Farm June 20-23. Ministers from all over the United States are expected to attend and will be joined by several from Canada and England.

In addition to business sessions, the annual election of officers, and the ordination service, the association will hold reconsecration meetings. It has been evident in former years that in true "unity of the Spirit" these meeting have blessed the specific mi istry of each member and t Unity work as a whole, whic of course includes the worl wide service of Unity hea quarters through literature a the Silent Unity ministry.

Charles Fillmore's words the above-mentioned ordin tion service have seemed endure as the silent keyno of the Unity ministry: "W do not claim to origina Truth, but we bear witness that fundamental Truth whi has existed from the begi ning. That Truth is God, t fundamental principle that e ists in everybody and ever thing. The revelation of th principle is what we we born for."

Unity asks that you gi thanks that the Unity work going forward to bear witne to the word of God to people. Bless the minister your local Unity center; bl the entire Unity work. As y do this you will in turn blessed.

When we really come know God and to thrill His quickening Spirit of li and love, our good has ready come. Our attenti no longer strains towa outer anxieties and frets a ills.—*Dana Gatlin; God the Answer.*

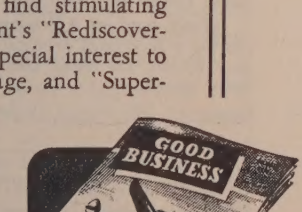
ather's Day June 19th

E HIM A GIFT HE WILL APPRECIATE

If you are looking for the one gift that Father will appreciate on Father's Day (June 19), don't overlook *Good Business*, the Unity magazine for businessmen.

Father is always looking for new ideas that will enable him to do his daily tasks in a better way, and if he likes to read too, there is no finer, more helpful reading than the idea-packed articles in *Good Business*.

You can begin a Father's Day gift subscription with the current issue, confident that your gift is one that Father can enjoy all year long. In each issue of *Good Business* he will find stimulating articles such as Dr. Herbert J. Hunt's "Rediscovering Your Resources," a story of special interest to the man approaching retirement age, and "Service Pays," an article by Mary McLeod telling how the famous Pullman Company makes and keeps friends; as well as many other interesting features.



Remember the date—June 19. Remember Father on Father's Day. Send *Good Business*. A year's subscription—12 issues—for just $1.

Unity School of Christianity

917 Tracy, Kansas City 6, Mo.

God's Unfailing Resources Will Respond to Your Faith

Charles Fillmore in his book *Prosperity,* which many Unity students are reading this month, teaches that "the spiritual substance from which comes all visible wealth is never depleted. . . . Pour your living words of faith into the omnipresent substance, and you will be prospered though all the banks in the world close their doors. Turn the great energy of your thinking upon 'plenty' ideas, and you will have plenty regardless of what men about you are saying or doing."

You can find assistance in keeping your thoughts attuned to plenty by following the daily prayer drill accompanying the Unity Prosperity Bank. Thousands have changed their thinking and realized new blessings in their life the "Bank" way. As part of the drill Bank users save a coin a day for Unity literature or for some other purpose in connection with the Unity work.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

You Can Find the Key

TO MORE ABUNDANT LIVING BY PARTICIPATING IN THE UNITY PROSPERITY PROGRAM NOW!

Prosperity is a relative thing. It is not the same to all persons. But whatever prosperity means to you, *it is yours for the asking!* Prove this in your own affairs. Join the world's Truth students this month as they participate in the Unity Prosperity Program. Find the key to more abundant living by enlarging your vision of the divine inheritance that is yours!

Enrich Your Life by Taking Part

The Unity Prosperity Program is based on the book *Prosperity* in which Charles Fillmore, co-founder of Unity, tells how to bring more prosperity into your affairs, how to reach that state of mind in which you feel no lack of time, of money, of opportunity, of capacity for self-expression, of love, of health, or of happiness.

During the May and June, 1949, Prosperity Program, Unity students will read the book *Prosperity,* using *The Unity Prosperity Program,* a free auxiliary booklet of study suggestions, affirmations, and Bible references especially prepared to aid them in their study.

All you need to do to take part in the 1949 Prosperity Program is to send for your copy of the book *Prosperity* and the free auxiliary booklet *The Unity Prosperity Program,* then set aside a few moments each day for reading and meditation. Won't you join us now?

The book *Prosperity* is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

(If you already have the book, send for your copy of the free booklet *The Unity Prosperity Program.*)

Something about Gardening

Jessie Wilmore Murton

There is a something about gardening
That makes a man feel close akin to God,
As though God shared through each returnin
spring
Creatorship with children of the sod,
Permitting them to feel through slim gree
shoot,
Unfolding blossom, smell of fresh-turned earth
And cycle of the seed to full-ripe fruit,
The ancient wonder of the primal birth.

These long straight rows of delicate living jade
Pink clouds of orchard bloom, unfurling co
Of bronze-green fern, and rich brocade
Of fruit and nut, yield recompense for toil
And sweat that somehow shrives both flesh
and soul
Of sordidness and leaves them cleansed an
whole.